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UNIVERSITY OF ALBERTA

THE TEACHER'S EXPERIENCE OF PEDAGOGICAL RELATIONSHIP

BY

JOSEPH RONALD NAPOLÉON BOIVIN

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

IN

EDUCATIONAL ADMINISTRATION

DEPARTMENT OF EDUCATIONAL POLICY STUDIES

EDMONTON, ALBERTA

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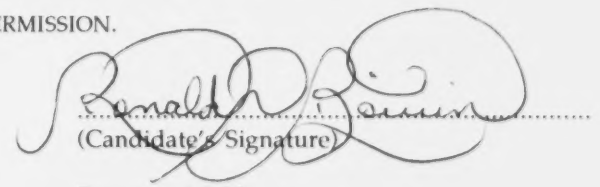

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Linda LaRocque

Linda LaRocque, PhD.
Supervisor, University of Alberta

R.G. McIntosh

Gordon McIntosh, EdD.
University of Alberta

Claudette Tardif

Claudette Tardif, PhD.
University of Alberta

Jean Clandinin

Jean Clandinin, PhD.
University of Alberta

W. G. Maynes

William Maynes, PhD.
University of Alberta

W. G. M.

Sandra Weber, PhD. (External Examiner)
Concordia University

Date: September 30, 1994

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À ma chère et noble épouse, Simone: "Merci pour ton amour et ton soutient constant : Tu reconnaissais toujours ce dont j'avais besoin", et

à nos trésors, Mireille et Bébé-à-venir: "Papa peut jouer avec vous deux longtemps maintenant!".

To my godchildren: Édith, Dionne, and Paul;

To the memory of my dear grandfather, Monsieur Napoléon Granger, whose long-term pedagogical vision and social dedication ensured the education of thousands of students in North-Western Alberta; and,

To my parents, Henri and Marie-Ange Boivin, who believe in me, love me, and support me in everything I undertake. I always remain thankful for the pedagogical courage they showed when allowing other loving pedagogues to be part of my *formation* and education.

ABSTRACT

This research seeks to understand the teacher's experience of pedagogical relationship. Its purpose is to inform practitioners about teachers' pedagogical lifeworlds, about what pedagogy is and what it means. In Chapter One, I present personal Catholic grounding in Merton's educational views which align with Pestalozzi's and Froebel's ideals. Little research has been done towards understanding pedagogical relationships in classrooms except for Van Manen's comprehensive work. The literature review of Chapter Two presents relevant findings within European and North American literatures. The latter, largely based on developmental and counselling psychology, tends to deconstruct teacher-student relationships. The European literature is largely oriented phenomenologically and hermeneutically; the most insightful information is based on Buber, Spiecker, van Manen, Evans, and Langeveld. Chapter Three presents methodological considerations and descriptions of the three self-selected teacher-participants. Data were collected from interviews and susbsequent discussions, video-tapes of school life, classroom and school observation data, and discussions of joint reflections of the findings with the teacher-participants. Data were analyzed using thematic coding, then subsequently enriched by doing hermeneutical readings and re-writings in discussion with the participants. Chapter Four presents findings in the form of conversation excerpts commented upon by the various analysis levels of strong readings and writings. The teacher's experience of pedagogical relationship comprises experiences with children with Self, and with other pedagogues. A major finding is that parenting and teaching are uncovered to be fundamentally alike and pedagogically-oriented. Chapter Five presents more findings through the lenses of the philosophical existentials of spatiality, reciprocality, temporality and physicality. From these are derived notions of pedagogical virtues as informed by the literature review. In Chapter Six, findings concerning pedagogically-oriented and nonpedagogically-oriented administrative

practices are considered. Understanding the lifeworlds of teachers and children requires that administrators pedagogically position themselves towards their praxis. In Chapter Seven, based upon my own personal learning journey as a new father during the research, I relate how the pedagogical relationship has its genesis in early parent-child relationships. The research experience enriched my personal and pedagogical life. I discuss ethical issues related to doing research in a former work-site with people I knew well.

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CHAPTER ONE—BEING TEACHER WITH A CAPITAL T

Since 1975, I have taught students from kindergarten to grade twelve on up through fourth-year preservice teachers at the university level. I have also given professional development courses to several hundred teachers in North America and in Africa. My devotion to being a teacher, just like that of the caring teachers I had, arose out of a commitment to lifetime service when I was seven or eight years old. Whether I was inspired or simply too naive to know what service meant, I knew that I wanted to pledge my life's work to be altero-centered, that is centered on others. In any case, I have become a teacher and I am engaged in the constant transformative process of becoming Teacher with every pedagogical experience and with every pedagogical relationship which graces my life.

When I sought a way to begin writing this dissertation, I turned to my personal reflection journal to try to understand what specific experiences had prompted me to research teacher-student pedagogical relationships. In my journal, there were several anecdotes and cryptic notes about my classroom pedagogical life when I taught some wonderful students in grade five that reminded me of how I began my four-year doctoral journey. It is because of the wonderful experiences I enjoyed with these students, individually and as a group, that I decided to begin doctoral studies. I started reading literary and philosphical works in an attempt to understand why being Teacher with a capital T—a Teacher-in-the service-of-others—still spoke so strongly to me after fifteen or so years with children. The experience of that wonderful year with those students was still what "spoke" the loudest to me, perhaps because my experience of these students was unique and gratifying, both personally and professionally. Kindly permit me to share the following story with you: Perhaps you also will understand why I thought these students as being so special.

A STORY ABOUT MY GRADE FIVE CLASS

> Prior to returning to graduate school in September 1991, I was responsible for teaching half-time to a group of 28 grade five students. Because of budget cutbacks and fluctuating enrollments it took until the end of October of 1990 to finalize my teaching schedule. Therefore, these 28 students and I were together all day for those entire two months. Perhaps it was the

scheduling uncertainty which allowed us to become so cohesive that we got to know and like each other quite well. I am not certain exactly why but we had an exceptionally enriching year in 1990-1991.

The students communicated openly and honestly and formed a closely knit group. They warmed to the stories of some of my bizarre experiences in Africa and other far away lands (my stories improved the more often they were recounted). At other times, discussion not directly related to our school work would emerge. My telling them stories seemed to empower them to tell their own stories. I am not sure. Nevertheless, I was usually delighted when these impromptu discussions unfolded because I felt that telling their own stories was an important means of exploring ideas and ways-of-being without fear of ridicule. At first, I thought it was because I needed some reassurance that I had not lost touch with students after a two-year absence to do administrative and consultative work. However, I soon realized that my stories and the recounting of real life experiences empowered them to facilitate sharing their unfolding lives with me. So, I continued to tell them stories and I got better at it. The students also began recounting their stories.

One day, Rae shared a story during a mathematics lesson related to estimation and rounding-off. She innocently revealed how her mother estimated aloud the cost of school supplies before getting to the cash register at K-Mart so that she would not be embarrassed and have to put some supplies back on the shelves. The whole class knew that "Rae's family was poor and on Social Services and that she didn't have a Dad and that her mother was often sick"—so the students told me time and time again at the beginning of the school year in September. It was as if they were trying not to reveal something unsavory and yet they seemed to be protecting her or themselves, I still have not really understood what they were doing. As an incoming staff member, I had been warned by a well-meaning former teacher that Rae was a kleptomaniac "because" she had been supposedly abused by one of her mother's "many" transient boyfriends. (It still disturbs me that such a sensitive little girl could have such destructive labels attached to her by a "care-giver" professional teacher.)

At that time, Rae and the entire family were still benefitting from counselling by a social agency.

After Rae shared that they lacked enough money for school supplies, Al unabashedly blurted out, as if he had just unravelled some great mystery: "Is that why you take 'things' and you don't give them back?"

Rae dodged the question: "Well, you guys never want to let me play soccer with you."

Jay piped in a soft and understanding voice: "If we played with you, would you give me back my pink pencil case?"

Not too sure how all of this discussion had sneaked up on her so fast, Rae lowered her gaze and answered "Yeah, I guess." There was a prolonged silence in our classroom. Time seemed to stand still.

I shortened my math lesson and, under the guise of preparing for an exciting new topic in science class after recess, we went outside to collect leaves of different colours. The students were instructed to break into groups of three to collect ten differently coloured leaves from the same tree. I fixed my gaze on Al and Jay so that the smile in my eyes would communicate the need to invite Rae to work with them. However, another group needed a third person and they insisted on having Rae in their group because it was not fair that others had four students in their group: Two groups of students wanted Rae. I let them sort out this matter diplomatically as the recess bell rang and deliberately walked away. Then Rae was the first one picked to play soccer at recess. She had not been allowed to play with them before. By Christmas, Rae gained a reputation for her artistic talents and she seemed to thrive amid the support of her classmates and of myself. Soon "things" began to reappear and did not "disappear" until a particularly traumatic event in Rae's life toward the end of the year. For the remainder of the year, the students accepted Rae, giving her more "room" than other students needed.

All through that year, I felt tremendous support from these students and so did a preservice teacher who worked with us during the winter. As a group, we could explore various

aspects of what it meant to live in the "real world"—*dans le vrai-monde*—and interweave, into the mandated curriculum, the insights and the learning which occurred during our relationship. Parents of these students were very supportive of the kinds of experiences their children were living at school.

The students were unusually inquisitive and often questioned the *status quo*, within school and societal settings. Two specific incidents seemed to raise their level of concern: One situation pertained to the manner in which the media exploited the banning of Halloween at a neighboring school; another pertained to the breaking out of war in Iraq that year. The manner in which we strived to understand the human dimension within these events was instrumental in coping with the tragic death of a fellow student late in the year.

This was the most enriching year of my teaching career. Perhaps it was because I had gotten to know these children as individuals and as unique persons and I felt that they had gotten to know me personally that a special relationship had developed between us. Moreover, at the end of the year, the parent committee invited students to write a short comment about me which was inserted in a Thank You card addressed to me. The students' comments attested how my teaching styles, my stories, and my concern for their continued growth would be long-remembered. I was profoundly touched and felt deeply humbled. Somehow, something special had happened that year, something which I had never experienced with any other groups of students before.

Two years later, during the second year of my doctoral work when "my" grade five students were in grade seven, I spent much time in their school working with the three teachers who were participating in my study. During the third year, I returned to the school as a teacher and continued to work on my doctoral dissertation. Once again, I taught some of my former grade five students who were now in grade eight. I was able to use the remembrances of our former student-teacher relationship to re-establish a pedagogical atmosphere (Bollnow, 1989a, 1989b, 1989c) conducive to learning. I soon understood that the pedagogical relationship we had had before was over and had become a fond remembrance. The new pedagogical relationship was different.

Also, during this third year, a few of these students, as well as many of their parents, maintained personal contact with me in different kinds of ways. For example, I was invited to be godfather for Paul's Christening; I was invited to attend many sport and musical activities in which my former students took part, and I was invited for special family

occasions. The fond remembrances of a pedagogical relationship have the potential to generate the possibility of a friendly relationship with former students and their families. The new friendly relationship, however, needs to be nurtured on its own merits. I often wondered how these same students experienced relationships with other teachers. I know what my experience was like and how it was special for me. I wondered if I had perhaps experienced a type of relationship unique between teachers and students. I felt I needed to inquire more deeply into this experience. The pedagogical relationship which developed between my grade five students and myself seemed of such importance to me that I wanted to learn more about similar kinds of experiences of pedagogical relationships between other teachers and other students.

Consequently, I decided to "do" some research in order to describe and understand the teacher's experience of the pedagogical relationship in the context of the classroom setting. This study addresses the research question: "What is the teacher's experience of a pedagogical relationship?" Throughout the research, I assumed that understanding the teacher's experience of the pedagogical relationship was, at the same time, an inquiry into the meaning of that relationship experience.

RATIONALE

The role of the teacher in the education of children is paramount:

> Within pedagogy, education of students, transmission of culture has always been directed to students. But the *sacred* role of the Teacher has also been presumed. In educational works of ancients and moderns, the teacher-tutor is *there*, present and hovering; important, determining, directing, *sacred* because the Teacher may *touch* the students' minds and spirits. (Sarles, 1993, p. 11)

"It is the warmth and nurturance of human relationships that . . . children most easily respond to" (Zehm & Kottler, 1993, p. 44) and a substantial part of learning is recognized to occur in the interaction between a student and a teacher:

> Over the past two decades, there has been a growing recognition among educational researchers of the importance of the everyday, ordinary events and practices of classroom life. Whether the concern was academic

> learning, the hidden curriculum, instructional effectiveness, or other, increasingly researchers have recognized that it is within the face-to-face interactions of teachers and students that curriculum gets defined that instructional and learning opportunities are created, that social and educational status is ascribed, and that cultural, social, and political practices are transmitted and acquired. (Bloome, 1993, p. 221)

"That is not surprising, for the teacher is always the most important agent in the success of any aspect of the educative process" (Henderson, 1947, p. 313). The pedagogical relationship is the foundation from which learning can take place (Bein, 1992; Buber, 1958, 1970): It is the basic building block of teaching.

The face-to-face interaction between student and teacher is part of a myriad of other activities which occur in the classroom. Nevertheless, the student-teacher relationship still remains at the heart of learning. Some researchers (Bloome & Therodorou, 1988; Hansen, 1992; Stewart, 1993) have described in depth the complexity of teacher-student one-on-one interactions within a class and it is within a variety of pedagogical activities that one can find a teacher entering into some kind of dialogue and relationship with one or more students. Within the complex social context of the classroom, teacher-student interactions take place simultaneously along with a variety of other kinds of interactions—teacher-class, teacher-group, peer-peer, group-group, and teacher-visitor/intruder (Sacken, 1994)—such that both "teacher and students are always playing to multiple audiences with multiple agendas" (Bloome, 1993, p. 222).

Relationships children have with their teachers benefits children as an important part of their lives (Mitchell, 1973; Travers & Rebore, 1990): "The relationships that we develop with children are the foundation of . . . learning" (Zehm & Kottler, 1993, p. 44). The student-teacher relationship has been implied as being the trigger (Wells, 1981) from which student learning can begin. If we look at research in the area of art education, for example, Henderson said "that teachers seem to be able to start the emotional quickening which accompanies creative work" (1947, p. 313). The curricularist Chapman agreed that the student-teacher relationship is the initial source of motivation for children to want to begin learning art (Chapman, 1978). Other art educators (Edwards, 1979, 1986; Eisner, 1987a, 1987b; Richmond, 1993; Sautter, 1994) also recognize the importance of the relationship between the student and the art teacher: "The teacher is a role model for young art students" (Richmond, 1993 p. 372).

Because teachers recognize the importance of pedagogical relationships is it a wonder that they spend so much effort (Stout, 1988) in building and maintaining those relationships? Teachers need to expend considerable energy toward the building of positive relationships with the pupils they teach so that the teacher's authenticity, genuineness, and caring can become apparent (Arnett, 1992; Rogers, 1969). Such a teacher becomes a real person—in Williams' (1975) sense—and remains "not a faceless embodiment of a curricular requirement, or a sterile pipe through which knowledge is passed from one generation to the next" (Rogers, 1969, p. 107).

Bennett and LeCompte (1990) report that teachers expend much effort in developing their pedagogical lives and in sustaining relationships with their students. If this is indeed the case then there must be more to teaching than merely imparting technical knowledge (Eisner, 1983) and conveying bits of "knowledge-as-information" (Sarles, 1993, p. 12) to these same students. It must be the relationships with students that sustain teachers rather than the subject matter teachers "impart" to their students. Indeed, teachers do more than teach simple subject matter (Groome, 1980): "Teachers are often called upon do so much more than impart knowledge—they influence children through the quality of their relationships and the power of their personalities" (Zehm & Kottler, 1993, p. viii). Furthermore, teachers have long-term influence on their students (Jackson, 1992). Teachers are important because of the manner in which they affect the lives of children: "Teaching—touching the minds, souls, spirits, must be re-placed among the sacred arts. . . . Teaching becomes important, ennobled even" (Sarles, 1993, p. 13).

From the students' perspective, teachers are seen as being important to them: Teachers are considered as significant adults by students. This has been shown to be the case regardless of the chronological age of the student—graduate students (Enns, 1993); undergraduates, (Arnett, 1992; Sarles, 1993; Symonds, 1990; Tardif, 1984); adolescents (Galbo, 1984, 1987a, 1987b, 1989); kindergarten-aged students (Juhasz, 1989; Paley, 1987); or preschoolers (Christie & Johnsen, 1983; Mitchell, 1973). However, for the purposes of this study, I am mainly interested in school-aged students.

Galbo (1984, 1987a, 1987b, 1989) reported that adolescents sometimes considered teachers as significant adults but that this was dependent on the context in which the relationship took place. With kindergarten-aged students, Juhasz (1989) and Mitchell (1973) reported that teachers who helped them during their daily activities were considered as being significant adults. Being attentive to the kind of language four-year-olds used manifested

their imaginations and fears are useful entry points to relate to the child (Paley, 1987). Christie and Johnsen (1983) said that encouraging a playful approach within the academic environment is of benefit to the teacher-child relationship. In a similar vein within a special education setting, Maag (1988) reported that teachers' who adopt their students' verbal and nonverbal behaviors enhanced teacher-student relationships. This suggests to me that the role of the teacher as significant adult in the eyes of school-aged children may be a question of degree based perhaps on the quality of relationship between the teacher and the student. This supposition has not been encountered in the literature and will be examined during the study. My research may serve to inform what it means to be viewed as a significant person by a child.

Ultimately, the teacher, who possesses a clearly defined character and value system, impresses upon students how adults negotiate the world and stand in the world. As such, the teacher *is* the teaching itself (Buber, 1978a, 1978b). The teacher's life "must be the example and so the students must be aware of [the teacher's] life" (Wells, 1981, p. 22). The teacher's life-example orients the student (Groome, 1980, 1988) in relationship with the teacher so that together they may seek to attain a higher value—truth, "the right and the best, the ideal" (Broudy & Palmer, 1965, p. 123)—which is beyond the reach of the teacher and the student as individuals but not unattainable if they are acting as a unified entity.

The idea that the relationship between teachers and students acting in concert enables the attainment of higher values originates, in part, during the Romantic Era of the 1900's and specifically in the German educational philosophy of that time (Heidegger, 1978; Husserl, 1980; 1982a, 1982b). Froebel (1782-1852), the founder of the modern-day kindergarten, has been described as a "dialectical [educational] gardener" (Broudy & Palmer, 1965, p. 117) who "cultivated" the importance of student learning because of the "teacher's attitude toward instruction, an attitude that is often unmistakably revealed in a gesture, a tone of voice, and general demeanor" (p. 122). So influential was Froebel that his educational philosophy inspired John Dewey to "adopt Froebel's principles in his experimental school at the University of Chicago" (Curtis, 1962, p. 857). Strongly influenced by the teachings of Pestalozzi, Kant, Rousseau, Schelling, Fichte, Gruner, and Hegel, Froebel "regarded each pupil as an unfolding of God's creative energy" (Broudy & Palmer, 1965, p. 124). Within Froebel's metaphysical view of teaching he believed that, together in relationship,"the pupil and the teacher are unified in their willing subjection to the third higher entity"(Broudy & Palmer, 1965, p. 123).

> The metaphysical injunction that a third something, the right, should rule insensibly, a something to which educator and pupil are equally subject, suffuses the teacher-pupil relation with a spiritual glow that may explain why some people still insist that teaching, like preaching, is a "vocation" to which one is called by something higher than the need for earning a living. (Broudy & Palmer, 1965, p. 124)

The teacher-pupil relation embodies a pedagogical relationship which is unique. Spiecker (1984) has described the pedagogical relationship between teacher and student as being unique, even "*sui generis*" (p. 206) in nature, just as are mother-child relationships. "Spiecker tries to show that the pedagogic relation is a relation *sui generis*, which means that the pedagogical relation resists being reduced to other human relations" (van Manen, 1992, p. 9). Spiecker's description is important because it ascribes to the teacher-student pedagogical relationship its own unique character which is worthy of study.

Even if some educational philosophers (Buber, 1958, 1970; Spiecker, 1984; van Manen, 1986, 1990, 1991, 1992) recognized the pedagogical relationship as being unique, there are few classroom-based studies which address this unique human relationship in its entirety. We can gain some understanding about parent-child relationships based on studies involving the researcher's own children at home (Briod, 1991) or the parent's own children playing in the playground (Smith, 1989). We can get insights into the phenomenon of pedagogical relationships when such relationships occasionally surface within certain descriptions of school life (Ginott, 1965, 1972; Jackson, 1968, 1992) but often the source of the information on pedagogical realtionships is cursory (Huberman, 1989) and is deeply embedded within the treatment of a related topic (Broudy & Palmer, 1965; Bruner, 1960, 1990; Celms, 1979; Common, 1991; Creery, 1991; Levin, 1994; Reis & Piland, 1991; Sergiovanni, 1984; Tomatis, 1990; Verny & Kelly, 1981). Some research specifically addressing pedagogical relationhips tends to be rather abstract (Nohl, 1957), and not too informative about classroom life except for the work of two researchers (Lortie 1975; van Manen, 1986, 1990, 1991, 1992), who maintain that the pedagogical relationship is important. Lortie's (1975) findings provided direct evidence of the importance of a teacher's relationship with individual students as being one of the intrinsic rewards of teaching. To a certain extent, one may "read" this in the work of Jackson (1968, 1992). van Manen's (1991) monograph *The Tact of Teaching*, a moving and thoughtful account on the nature of pedagogical life-experience, views the pedagogical relationship as enabling practitioners to deepen their

sense of Self as pedagogue because of the pedagogical tactfulness they have nurtured in their work with children. One way of understanding "the pedagogical experience is to focus on the special relations that exist between adult and child in a pedagogical situation" (van Manen, 1991, p. 72). Both Lortie's descriptive work and van Manen's work—which has strongly inspired me during this study—called for further research.

There are four authors whose works served as landmarks in the development of my understanding of this unique human relationship. One treatise (Buber, 1970) on student-teacher relationship—referred to as an "I-Thou" relationship, the previously mentioned article by Spiecker (1984), the monograph by van Manen (1991), and Bollnow's (1989a, 1989b, 1989c) work on the pedagogical atmosphere have been of tremendous value in explicating the philosophical underpinnings of the pedagogical relationship. Their work influenced me greatly in understanding the research data and findings presented in this dissertation. Aside from these, the literature contains no substantive classroom-based research on the *meaning* of the pedagogical relationship between teacher and student. There also seems to exist no extensive description of the teacher's *experience* of pedagogical relationship aside from van Manen's and Bollnow's work and a few fleeting references here and there. What exists in the literature refers largely to Buber's (1958, 1970) most relevant monograph called *I and Thou* and van Manen's (1986, 1990, 1991, 1992) contributions to our understandings of pedagogical relationships. Unfortunately, Bollnow's insightful research is not frequently mentioned in the literature.

In conclusion, there is little information about the teacher's experience of the pedagogical relationship and what it means and signifies for the teacher's pedagogical life. The proposed study is original research whose intention is to fill the gap about which so little has been written, namely, the teacher's experience of pedagogical relationship.

SIGNIFICANCE

The purpose of this research is to describe and understand the teacher's experience of pedagogical relationship. Because pedagogical relationships are central to a teacher's pedagogic life, understanding and describing this experience is fundamental to what it means to be a teacher. "All teachers participate in occasions where they have opportunities to establish relationships with students" (Uhrmacher, 1994, p. 442). The significance of this research is that it will enrich our understanding of pedagogy,

illuminate pedagogical action by bringing it to the fore, and inform educational administrative actions affecting the lives of teachers along with their students. "Administrators and supervisors need to allow teachers the time and space to conduct these kinds of activities . . . [which] establish relationships with students" (Uhrmacher, 1994, p. 442).

Rather than relying on anecdotes which embody examples of sound pedagogical relationships (Lortie, 1975; Jackson, 1968, 1992; van Manen 1986) or on their theoretical treatment (Buber, 1958, 1970; Nohl, 1957; Spiecker, 1984), reflecting on teachers' experiences of pedagogical relationship would lead me to a better understanding of the importance (Evans, 1989, 1991b; Oberg & Blades, 1990) and meaning of pedagogical relationships in the lives of teachers.

This study also seeks to enrich our understanding of educational administrative actions affecting pedagogy, how educational administrators view and understand pedagogy, and how we can promote sound administrative practices to improve pedagogical practices. This is important because:

> Goals in education are usually defined by groups of people who have the power to decide what outcomes are desirable. The people who set these goals seldom take into account scientific knowledge about how children acquire knowledge and moral values. They usually formulate goals based on tradition and on their own values and priorities. (Kamii, Clark & Dominik, 1994, p. 673)

Educational adminstrators share in the power to decide educational outcomes, yet research institutions training such adminstrators have been remiss in pedagogically grounding educational administrative practice (Evans, 1991b; Goodlad, Soder & Sirotnik, 1990; Miklos, 1990a; Sacken, 1994). For example, in Miklos' (1990a; 1990b) examination of 32 years of doctoral research prior to 1990 at the oldest school of educational administration in Canada, very little research had been done on examining the pedagogic nature of educational administration until Evan's (1989) work.

In addition to promoting sound administrative practices, understandings emanating from this study may help to inform educational reforms (regarding particular educational issues) called for by numerous renowned thinkers and scholars (Altenbaugh & Underwood, 1990;

Beatty, 1990; Bloom, 1987, 1990; Burgess, 1990; Eisner, 1975, 1981; Goodlad, 1983, 1990; Hendrick, 1990; Kouzes & Posner, 1991; Leithwood & Musella, 1991; Levin, 1990; 1994 Schlecty, 1991; Senge, 1990; Sergiovanni, 1987; Soder & Sirotnik, 1990; The Holmes Group, 1986).

Teachers are concerned about their own well-being as well as that of their students. Eisner (1976, 1983) affirmed that teachers are not technicians, nor is student learning a product of their craft. Teachers are deeply concerned about the well-being of those entrusted to their care (Noddings, 1987, 1988, 1989) and they have a responsibility to enrich their students' lives (Lensmire, 1993). Therefore, the pedagogical needs and relationship-building practices of teachers must not be given cursory examination by those responsible for ameliorating educational administrative practice. If teachers' pedagogic lives can be understood better, then, perhaps, educational reforms will foster better the improvement of teachers' professional lives. For example, if a teacher's barely manageable stress were reduced and re-engagement into one's professional life were nurtured, the teacher's professional life would improve (Jevne & Zingle, 1991). Consequently, so would the lives of the children in the teacher's care also improve:

> Teacher engagement, like student engagement with each other, also refers to the teacher being open to, caring for, learning from the children [s]he works with. When the teacher is engaged with children, [s]he is enriched by the fictional worlds they create on the page and gains insights into [her or] his world and others' lives as [s]he listens to children talk and interpret their own. He[/she] has a responsibility to care for children and enrich their lives. (Lensmire, 1993, p. 296)

Pedagogical relationships are a significant part of a teacher's pedagogic life. However, a teacher's pedagogic life is often composed of both the teachers' professional as well as the teacher's personal life. For example, a teacher in a social setting will often tell a story or recall an anecdote about something amusing that happened at school with a student: This teacher is not at school yet is talking "shop" in a non-school setting. This helps to illustrate how teachers' professional lives enter into their personal lives. Understanding the teacher's experience of pedagogical relationships allows us to peer into the teachers' inseparable professional-personal lifeworlds, thereby enabling us to understand better how teachers live out their pedagogic lives. Enriching our understanding of this aspect of teachers' pedagogic lives enables us to understand better the extrinsic and intrinsic

determinants of their work with children. Consequently, pedagogical action can be strengthened as a result of understanding better teachers' lives.

This study also has implications for educational administrators responsible for teacher education programmes at the post-secondary level. They must remain vigilant that the central focus of pedagogical action in teacher education programmes, namely, the child, is not forgotten when educational activities are designed:

> The notion of education, conceived as a living process of personal engagement between an adult teacher or parent and a young child or student, may well disappear in an increasingly managerial, corporate, and technicized environment. How can education and bringing up children remain a rich human and cultural activity? . . . When teachers and children talk of meaningful educational experiences, these experiences often seem to occur on the margin or on the outside of the daily curriculum experiences of the classroom. . . . The "teaching/learning process" is not fundamentally connected to the central processes of curriculum and teaching. (van Manen, 1991, p. 4)

Sound pedagogical relationships between teachers and students help focus pedagogy as a meaningful and meaning-filled human activity. Ineffective educational and administrative practices could be reconsidered and more beneficial practices promoted if we understood better the significance of the pedagogical relationship to pedagogy. Educational administrators and policy makers will be interested in an informed understanding of the meaning of that pedagogical relationship experience, for reasons as pragmatic as implementing change in schools. However, those responsible for change need to maintain contact with classroom pedagogical practices because "teachers, by and large, quickly lose confidence in the ability of most administrators, including principals, to fully comprehend the realities of teaching" (Sacken, 1994, p. 669).

Increasingly, for a wide variety of reasons—some of which are out of their control—school administrators are not necessarily seen "in a good light" by teachers and parents: "Administrators are the convenient 'theys' of the teachers' world, occasionally irritating and intrusive, but more frequently irrelevant to the essential teaching tasks" (Sacken, 1994, p. 666). This is not surprising because in recent years "a result of professionalizing educational administration has been to draw principals away from the technical core of

schooling: teaching and learning" (Sacken, 1994, p. 667). For administrators and policy-makers, informing their understanding of the role of the pedagogical relationship within pedagogy may create a certain *rapprochement* to teachers' and children's pedagogical lives, respectively.

In addition, informed understanding of the pedagogical relationship may enable some to view educational administration and educational policy-making more pedagogically because they both often impact pedagogical practices immediately and directly. "Educational administration is better thought of not as an-*other* practice, separate and distinct from curricular or pedagogic practices, but rather as extensions and intensifications of these same practices"(Evans, 1989, p. 189). Going back to the basic building block of pedagogy, which is the pedagogical relationship, empowers pedagogically thoughtful (van Manen, 1991) administrators to re-orient their administrative practices pedagogically rather than politically (Blase & Roberts, 1994). "For educational administration to become a strong practice with the capacity to contribute seriously to the work of educators it needs to be reconstituted from the ground up as a pedagogic practice" (Evans, 1989, p. 189).

When we understand better the non-normative side to pedagogical action (Evans, 1991a, 1991b; van Manen, 1992) we become better "positioned" to appreciate "teaching as art" (Eisner's 1983, 1987a). Understanding the teacher's experience of pedagogical relationships may be a form of pedagogical artistry useful for helping to promote the professionalization of teaching. "Gary Fenstermacher (1990, pp. 133-148) pointed out in comparing teaching to professions such as medicine or law, [that] education is not something we do to people, but something that people do for themselves—assisted, we hope, by the efforts of teachers" (Levin, 1994, p. 759). While the notion of "teaching as art" is not a compelling argument by itself, understanding pedagogical relationships helps to value pedagogy as a worthwhile human endeavour. This "may help a child enjoy school, feel valued, or be prepared to learn something new, and these are not bad things for which to strive" (Uhrmacher, 1993, p. 442).

Finally, educational administration is fundamentally a pedagogically-oriented activity (Evans, 1991a). Improving educational administrative practice can be realized if the said practice is an informed practice characterized by informed empathetic understanding. The teacher's experience speaks pedagogically to that informed empathetic understanding

which will improve the quality of educational administrative praxis (Evans, 1989; Miklos, 1990b).

Changes in educational administrative policy and practice may take place once we understand better what teachers experience. Understanding the pedagogic lives of teachers allows effective administrative and practices and policy formation to change according to the demonstrated needs of the teachers rather than perceptions of their needs. Thereby, once implemented, educational changes may, in turn, foster and promote pedagogical relationships which are central to pedagogical action.

PHILOSOPHICAL PREDISPOSITION REGARDING EDUCATION

The most pervasive underlying assumption which colours this entire study relates to a deeply ingrained personal Gestalt regarding my understanding of education: All of this research and the experiences therein have been filtered through the lens of what Thomas Merton called the "education of the whole person" (Grayston, 1985, 1989). I have been very strongly influenced by Roman Catholic upbringing and education. Like Merton's (1962) ideas about education, mine are also rooted and expressed on a deeply existential level:

> Many approaches to education gain popularity on the basis of widely acclaimed empirical study or because of the promise they hold forth for results in areas of public accountability. Some seek to model themselves on theories of how and why, developmentally, people think or behave the way they do. Whatever their validity or effectiveness as guide posts, however, few of these approaches or theories are rooted, as Merton's ideas are, in a spiritual sense of what it means *to be*, in the experience of "self" and "life" on the deepest existential level. Few, therefore, provide a perspective directly helpful in orienting one's sense of purpose or approach as it might pertain to the formation of the whole person understood from a distinctly spiritual point of view. Clarified in terms of their origin in an existential view of the person itself grounded in personal experience, Merton's ideas clearly offer such a holistic perspective. (Del Prete, 1990, p. 9)

This view harmonizes closely with my personal Christian-Latin Rite perspective of teaching. Consequently, a part of the philosophical stance of this research is deeply

steeped in my own philosophy of education. This is a very personal philosophy which I bring with me to this research endeavour. Therefore, I believe it is important to present to the reader what it is that I believe about education so the reader may be aware of these pervasive educational assumptions from which I cannot be divorced.

I understand this "Philosophy of Education" in its etymological sense as love and wisdom, that is, a practical wisdom with respect to education. My anterior life experiences have led me to perceive education as an enlightenment of my True Self, which enables me to behold the "Transcendent within" (Pennington, 1982). A personal consequence of having "resided" with this particular study involved answering a call to be faithful to that which is transcendent within me. In this sense of answering to a call, this particular research experience has led me to view education even more in the sense of being a vocation (from the Latin *vocatio*—a calling—and *vocare*—to call).

For me, education is much more than training for the business of life; it is a way of being, a way of living. It is a lifelong, ongoing process. In every way, it becomes "aesthetics-in-the-making"—a journey on the way to perfection as Teresa of Avila (1566/1980) expressed it. This journey has led me to a development and cultivation of the various facets of my total being, bringing equilibrium to all that is good within the seat of my being, that which is called "Soul" (Keating, Pennington, & Clarke, 1982). These facets I recognize as physical, intellectual, aesthetic-intuitive, and moral. This view of education is rooted in a strong philosophy which is not unique to me but which I saw echoed in Evans (1989):

> As educators today we are in need of two things. First, we are in need of a *Lebensphilosophie* (Bollnow, 1987:121) strong enough, rich enough, deep enough to sustain our educational work with children and young people, and secondly, we need a view of the education-life relation that celebrates the ultimate intrinsicality and indivisibility of that relation. That life without education would be the ultimate scam, and that education for its own sake would be a hollow and meaningless exercise. Education—not as preparation, nor as merely embellishment—but as life, as living, as what makes life liveable and engaging in the first place—this should be our starting point as educators. (p. 22)

As I reflect on my life experiences as a learner, and as I become a more sophisticated learner, my attitudes towards education as practical wisdom continue to evolve. As a

neophyte teacher, I used to see education as a means of accumulating facts which could be effectively utilized in ameliorating humankind. I used to see schooling as a type of "gymnasium for the brain," if you wish.

Later, as I continued to mature, I began to understand the importance of balance within my own life and, consequently, in the lives of the young people with whom I was privileged to teach everyday. It has become so evident, as I speak with my former students who have completed their university training, that "how" I taught as well as the particular attitudes and personal attributes which imbued my teaching, have served as models and as credos for many. For this, I am very thankful. However, I have continued to evolve. Education has now become entrenched as a "way of being."

On a practical plane, learning "how to learn" supersedes learning "things." Cultivating the Total Self and becoming fully human—becoming "real" (Williams, 1975)—involves blatant honesty, gifted through reflection, in a continual strengthening and creating of conditions propitious for growth of the faculties within myself and others with whom I interact everyday. I humbly recognize that a dynamic inner life (Progoff, 1983) may be at the genesis of this natural-human expression, that is, learning. Teaching therefore, entails training: training to Do, training to Be, and most importantly, training to Become.

The least important, training to Do, encompasses instruction, discipline, physical and intellectual development. Training to Be involves the reflective, intuitive learning which permeates even the students in kindergarten but does not really become apparent until the pubescent years when students can be led to an examination of conscience and of Self.

For me, training to Become is paramount in education. This has been strengthened as a result of this research experience. I believe it to be that characteristic which identifies a civilization. It embraces one's system of belief—in my case, Christian as expressed in the Latin Rite. I believe one internalizes wisdom when one comes to the realization that "Becoming" is intimately coupled with love, and love lasts forever (1 Corinthians 13: 8). For me, education is being an instrument of love. For ultimately love does make a difference; it does change the world. I believe that education is a way-of-being which ultimately promotes positive lasting changes throughout the world. This is why I became a pedagogue and researcher and why I continually strive to develop the meager talents I have been given.

Evidently, my Lebensphilosophie is strongly rooted in my personal belief system. Because it is so significant to me, this view of the world will colour or taint, depending on one's perspective, the manner in which I have allowed this research to unfold. I make no apologies for this view of the world; however, I feel it is necessary that it be stated at the onset of the research. Rather than opting to not present it in this dissertation, I have chosen to "come clean," so to speak, and to expose these philosophical predispositions or stances. While I risk criticism for choosing this approach, I am, nevertheless, ethically bound as a researcher to present myself, in a Goffmanian sense (Goffman, 1959), as what I am and as what I believe. The reward of this risk is seeing this research increase in truth value (Lincoln & Guba, 1985) as a result of my avowals.

I approached this research with an openness to personal change through the research experience and the relationships which were already developing with those practitioners and students I encountered along my early research journey.

I sought to deconstruct pedagogical processes through which shared realities were created, sustained, and changed so as to derive meaning and understanding of the lived experiences of the teacher-participants. One effect of this deconstruction to which I needed to remain open was the possibility of being changed as a person because interpretive "methods often have a transformative effect on the researcher. . . . [Interpretive] research is often itself a form of deep learning, leading to a transformation of consciousness, heightened perceptiveness, increased thoughtfulness and tact, and so on" (van Manen, 1990, p. 163).

With the aforementioned expressions of the assumptions and philosophical underpinnings to this study along with my stated *Lebensphilosophie*, I can more honestly lead the reader into this research in the teacher's experience of pedagogical relationship undaunted by the fear of disappointing or deceiving.

THE EXPLORATORY PILOT STUDY

An exploratory pilot study, which began in November 1991, took place in a Canadian kindergarten to grade nine French Immersion school which I called St. Herman's School (a pseudonym). The purpose of the exploratory study was to help clarify the research question and to determine if the proposed research could be carried out by means of an interpretive methodological orientation. Clarification of the research question and final choice of methodology evolved over a one-year period during which the exploratory pilot

work was completed. The exploratory pilot study then evolved into full-fledged data collection *in situ*. Doing a pilot enabled me to see if data grounded in a classroom could be analyzed and interpreted in a meaningful way.

Moreover, the exploratory study initiated my research work with three self-selected research participants: two females who are classroom teachers and one male who is a teacher-administrator. I call the teacher-participants "self-selected" because I did not approach them personally. Rather, they invited me to come in to observe in their classrooms. After a few days in the school, the recently appointed school principal invited me to address the teachers during their regular staff meeting about the kind of research I was undertaking. I gladly accepted. My presentation to the staff of some thirty teachers was deliberately short—less than five minutes—and consisted of a deliberately vague explanation that I was in the school wondering about my own teaching and how to improve it. I explained to them that I did not exactly know what I was looking for, if anything, but that I wanted to learn more about the special kinds of teachable moments I had experienced when I taught a class of grade five students the year before. I explained briefly to the entire staff some of the ethical considerations that I had to respect and that this work was sanctioned by the University of Alberta.

During the following week twelve teachers invited me to observe them or to work with them in their classrooms and, for a variety of reasons—mainly due to scheduling and timing—I worked more intently with seven of these teachers over the next few months.

Originally, I went into their classrooms asking very specific questions related to the teachable moment and various teaching practices. I asked questions such as: Are there students here with whom you get along better? Do you remember communicating with some of your own teachers better than with others? What does pedagogy mean to you? When was the first time you realized that you were learning something in school? Have you experienced a teachable moment recently? I soon found that the directness of these questions was impracticable, even inappropriate, because the questions seemed fabricated and did not lend themselves well to studying pedagogy in the manner I had intended. In retrospect, I think the way I formulated questions and the kind of university-level vocabulary I frequently used did not speak to the teachers' experiences. Also, in hindsight, I think that some of these questions betrayed my inexperience and lack of tact as a researcher.

Consequently, I felt I needed to re-evaluate what I was doing because I did not feel I was progressing in the direction of my research interest. I stood back and realized that I needed to listen with a very "quiet eye . . . [and] keep . . . aware" (Judson, 1982, p. 3) as to what was unfolding around me. My focus had to be taken off of myself and placed onto the teachers and the experiences they were living with their students. I soon began "looking with fresh eyes" (Judson, 1982, p. 3) at the teaching surrounding me like a kind of quiet spirit floating within a classroom.

Then, returning with broader questions, I learned to listen more attentively to teachers and students. When appropriate, I began asking questions like: What's your view of a sound science program?; May I be of help in developing a part of your curriculum with you?; Can you tell me why you got so excited when . . . ?; What do you like most about teaching?; and, Can you tell me a story about a memorable moment in your career? I began to see and understand dialogic interactions between people. It seemed to me that I was learning to reassess, on an ongoing basis, my personal attitudes and beliefs about doing interpretive research with people who began to take on a greater significance in my research life. I felt that this reassessment was needed because I started feeling uncomfortable with my role as teacher-become-researcher. In discussions with peers who were experiencing similar frustrations at the onset of their research in other settings and with experienced researchers from the local university, I was able to clarify some of the assumptions I had regarding doing research in naturalistic settings such as in schools.

Soon, a series of researchable questions dealing with relational aspects of teaching began to surface in my mind. I shared these with the teachers and we discussed their merits. I continued to read in areas related to philosophical, theoretical, and methodological dimensions of my research interest which at that time was pedagogy with a focus on aspects relating to teachers and students. By this time I had started doing thematic analyses of some of the massive amounts of data I was collecting and I started seeking pertinent advice from experienced researchers and university professors. While all of this was helpful, there was one particular teacher who unknowingly triggered me to formulate the research question which I eventually chose.

I had observed this particular teacher over several weeks. There were rarely any discipline problems. However, it seemed to me that this person did not connect with the students. There seemed to be little life in the well-prepared lessons and even though students behaved acceptably in class, I came to realize that this teacher seemed to have no

relationship whatsoever with the students in the class. Discussions with this teacher verified for me that this teacher had an apparent lack of engagement with students and subject matter. This behavior seemed a stark contrast with all of the other teachers' ways-of-being in their respective classrooms. It was some time at this point that the research question "What is the teacher's experience of pedagogical relationship?" emerged.

After this event, just prior to Spring Break of 1992, I had collected a tremendous amount of data, some of which I could not use because it seemed unfocused, somewhat scattered and rather unrelated to my research interest. I began to analyze data I could use from approximately one hundred hours of archival videotaped lessons, and student events such as Christmas concerts, sports and drama activities, because I thought that I could obtain some sort of evidence about special moments in teaching and about how teachers related to their students. I found these data to be informative in providing background information about the research site and about the past practices affecting the school's organizational culture but not of much value for the kinds of information I was seeking. I then focused on a more systematic manner and on others ways of collecting data.

The subsequent data collection was more focussed and purposive. I had a better idea of what kind of data would be of most help to me. I strove to be more consistent in doing on-going data analysis now that I felt more experienced and more comfortable. Consequently, I continued to gather data from old and new sources such as: archival library video-tapes and cassettes of lessons taught, examining videotapes of lessons and of various school activities, taped interviews with teachers and follow-up discussions of transcripts' contents, relating and speaking with students and former students, listening to their anecdotes and stories about life in the classroom, informal discussions with parents I knew, as well as non-specific observations about the day-to-day operations of the school and school life in general. These data were often supported by a running commentary contained within field note observations in my research journal. Even though I found it tremendously time-consuming, I strove to analyze data in an on-going manner throughout both the exploratory work and the subsequent research proper.

Also by this time, data collection and data analysis facilitated in-depth probing of aspects of the research question using phenomenological techniques of first, second, and third "readings" (van Manen, 1990) and initial attempts to describe my understanding of the data using a story-like approach. I found that I was not an adept enough storyteller to be able to

richly describe my understandings of the data so I opted for a more thematic approach to present my findings.

During the exploratory study and in the beginning of the research proper I tried to remain open to the manner in which the research could evolve and change. Yet wanting to remain focused on areas closely related to the research question, I used Bogdan and Biklen's (1982) suggestion of always taking a few moments to recollect my thoughts after "residing" with the teacher-participants and their students. Those times were usually done in my car recording ideas with my hand-held mini-recorder or at a nearby shopping mall in my personal research journal, completing and reflecting on the field notes I had taken during in-class observations. I would ask myself if what I had experienced helped me understand pedagogical relationships better or in a different way than when I had walked into the school that day. Usually, my "re-collection" time was indeed an occasion to generate more unanswered questions and I-wonder-ifs than during the previous observation period. I would have to probe some of these emerging issues anew during my next visit and exchange with the teacher-participants.

By the Fall of 1992 I was able to extract enough themes from the data to guide me in conducting a literature review which continued throughout the research proper. This literature review enabled me to understand how little research had been done specifically on pedagogical relationships between teachers and students. However, there seemed to exist a small body of knowledge regarding various relational aspects of interpersonal communication in school settings. Perusing this small body of literature opened up a wider area of research literature which is presented in the following chapter. Moreover, doing a literature review allowed me to realize what an important contribution to knowledge my research could provide if it were pursued to its completion.

CHAPTER TWO—LITERATURE REVIEW

Different perspectives exist regarding the timing of reviewing literature while conducting qualitative research (Glaser, 1978). In my case, I started reading literature that seemed to complement my areas of interest in historical and educational philosophy and in qualitative research prior to beginning formal doctoral work. Later, toward the end of the data collection of the exploratory work, I felt that I needed to situate and to compare the preliminary analysis of my pilot study data with the literature on pedagogical relationships. I thought that there would be voluminous amounts of literature dealing with pedagogical relationships and perhaps less dealing with the teacher's experience of that pedagogical relationship. I found that not much had been written specifically about that experience.

Where there seems an apparent lack of literature on a specific topic, Bogdan and Biklen (1982) encourage reading widely and all the while addressing specific questions such as:

> What are some of the crucial issues in the literature? What past findings have a bearing on your setting? How does your perspective differ from what you read? How does it agree? What has been neglected in the literature? In addition to reading in the substantive area of your study, just reading widely can help in analysis. (p. 153)

Miles and Huberman (1984) also suggested a similar approach. Consequently, I read widely in the hope of uncovering avenues which could lead to a better understanding of my research question. In Appendix A I presented the manner in which I proceeded to conduct the literature review. It was as a result of conducting a wide and deep review of the literature that I came to appreciate how my research could provide valuable insights of the teacher's experience of pedagogical relationship as well as detailed descriptions of pedagogical relationships.

Overall, the literature reviewed falls—although not neatly—into two categories or two differing philosophical orientations. There seem to be two different strands of literature apparently, yet largely, delineated and recognized by the language of publication: One strand refers to the North American literature which is, by and large, published in English; and the other strand refers to literature published in Dutch and German,

originating in Europe. If a very gross distinction could be made between the two categories, one could say that the European literature tends to be more philosophical-hermeneutic-phenomenological in nature whereas the North American literature tends to be more pragmatic, experimental, and interaction-based in scope.

However, literature published in French in both North America and Europe tends to present a wide variety of notions found in the pertinent literature from both continents. For the purpose of understanding insights obtained from the literature I have arbitrarily chosen to refer to the two categories as North American and European literatures respectively. These categories have little to do with continental geography. Rather, they deal with the respective philosophical orientations which inspired the authors. I dare make another gross distinction only for the sake of further qualifying my understanding of the existence of two different strands which sometimes weaves the literature together: The North American literature "tends" to be more quantitative whereas the European-inspired literature "tends" to be more qualitative. However, to every rule there are exceptions.

Having said this, I have nevertheless referred to and included representative literature from either the North American or the European strand, respectively, whenever that research was applicable to a certain theme arising out from the exploratory study. Consequently, in either strand one may find reports of research which, at first, appear not to belong to that strand but nevertheless are informative of the topic presented. Typically, the authors which may be found in both strands include: Evans, Greene, Noddings, van Manen, and occassionally Bollnow.

THE NORTH AMERICAN LITERATURE

The North American literature is presented using themes which emanated from the data of the exploratory study. I chose to do it in this way because the topic of teacher-student relationship is rather broad and relatively undefined: It is an all-encompassing topic sometimes mentioned in a variety of different disciplines. Only for the sake of clarity is the North American literature divided and addressed according to the following sections and subsections:

Atmosphere Within a Pedagogical Relationship
Attentiveness and Sensitivity
Intuition, Empowerment, and Negotiation
Respect and Empathy
Caring, Seeing, and Dialoguing
Acceptance and Trust
Rapport and Familiarity
Friendship Relationships
Teacher Attitudes, Behaviors, and Strategies.

These sections and subsections serve to present the major representative findings about specific aspects of teacher-student relationships uncovered during the search of the North American-inspired literature.

The Atmosphere Within a Pedagogical Relationship

In an analysis of educational psychology journals during the past 100 years, Bein (1992) reported that one noteworthy theme which constantly recurred in the literature is that teaching methods come and go but that experienced pedagogues continually recognized the importance of the personal relationship between teachers and students. According to Bein, for the past century, the importance of teacher-student interpersonal relationship remains constant and paramount in education. The attention teachers provided to students revealed teachers who valued the relationship they have with their students (Lortie, 1975; Paley, 1991).

Attentiveness, sensitivity, and healing. The attention that teachers receive from students (Gass, 1982) has revealed that a teacher's personality may promote or hinder relationship formation. Teachers who appeared sensitive to students' needs tended to be well liked. Stohl (1981) reported that children were more attracted to teachers who had a style that was more attentive, friendly, and relaxed. These teachers also tended to be more sensitive to students' needs. In contrast, Snodgrass (1982) found that, in dyadic relationships between college students, sensitivity to the other person was an interactive process which was affected by the respective roles of the persons involved in the relationship. Students were more likely to be receptive to the needs and feelings of their peers than to their professors. In support of Snodgrass' (1982) findings, Bird (1993) explained that students and professors often encountered interpersonal difficulties because the students—who were preservice

teachers—doubted the professors' reports of what classrooms were really like. Attentiveness and sensitivity seem to be considered as more important personality traits for teachers in schools rather than in college.

Jackson (1992) referred to the psychological healing aspects that teachers experience as a result of engaging in relationships with students. In some readings (Fowler & Keen, 1979; Greene, 1978; Huber 1992; van Manen, 1990; Van Den Berg, 1953; Wells, 1981) the teacher's personal spiritual and aesthetic well-being was considered important. Perhaps it is the personal investiture required on behalf of the teacher which promotes this personal healing (Pennington, 1987). Conversely, it is possible that it is these same demands of personal investiture which burns out teachers (Jevne & Zingle, 1991).

Intuition, empowerment, and negotiation. Intuition and empowerment play an important role in strenghtening bonds between people and in community building (Peck, 1987b; Witzemann, 1986) within educational organizations (Goldberg, 1959) as well as within interpersonal relationships (Burden, 1957; Jacobsen, 1987). Noddings and Shore (1984) emphasized that intuition was also an active component of teacher-student relationships. Within the context of healthy teacher-student relationships quality teaching tended to enhance students' sensitivity toward the world around them. This ability to understand the world was reflected in Greene's (1978) notion of the teacher-student relationship as being an expression of the teachers' willingness to genuinely promote student empowerment. In addition to this, Greene suggested that empowerment of persons is necessary for the development of healthy relationships. The notion of student empowerment is inherent in van Manen's (1979b, 1986, 1991) understanding of pedagogical relationship.

Empowering students has been referred to as letting students have a say about how their classes are organized. Ingram and Worrall (1993) reported that a part of the teacher's experience of relating with students involves negotiation between the teacher and the student, in the way in which the day is organized and planned, for example. Greene (1978) referred to this notion of negotiating about what pedagogical activities to undertake as democracy in the classroom.

Respect and empathy. Respect and empathy were examined by Ellickson (1983) within the context of a student-counsellor relationship. Students reported feelings of empathy and ease of communication when the counsellor would reformulate the students' comments and then, in turn, respond with empathetic comments. Schmedlen (1987) reported the use of a

related technique useful to conveying a sense of empathy by having the counsellor use the same feeling words—called "sensory predicates"—as the client during psychotherapy. Taylor (1985) reported that teacher-student relationships was characterized by having the teacher act empathetically in a warm and caring manner. Noddings' (1987, 1988, 1989) research also supported this, viewing empathy within an ethic of caring.

Caring, seeing, and dialoguing. Caring was seen as being central to the initiation and maintenance of the teacher-student relationships (Fowler & Keen, 1978; Greene, 1978; Ginott, 1972; Lyons, 1987; Pestalozzi, 1898). The notion of caring and its role in teacher-student relationships were discussed extensively by Noddings (1987, 1988, 1989, 1991) who described how "the ingredients for theories and models of caring . . . present in education . . . have been devalued for a variety of reasons because caring has been perceived as 'women's work' and correspondingly devalued by a male-dominated society" (Noddings, 1989, pp. 14-15). Noddings (1989) qualifies the comment by explaining how "the sheer power of traditional modes of thought and practice" (p. 15) dominates everything from education institutions to use of non-inclusive language even to our political processes.

Bronfenbrenner's (1974) work dealing with alienation reinforced the importance of caring in schools (Bronfenbrenner, 1979) and particularly, that teachers—even preservice teachers—ought to be provided with opportunities to enter into relationships with students (Bronfenbrenner, 1986; Rasinski, 1987).

Using classroom-based research, Paley (1990; 1991) emphasized the importance of the teacher's seeing and understanding of the world from the child's point of view. Paley argued that seeking to understand and acknowledge oneself is the best way to understand the child. Paley (1990) stated that without the uniqueness of each child, teaching would be a dull repetitive exercise. Paley's research provided me a better understadning of the other person involved within the context of a pedagogical relationship. Some researchers (Bollnow, 1989b; 1989c; Greene, 1978) have found that once engaged in genuine dialogue with a child or an adult-student (Arnett, 1992; Peck, 1987a; Sarles, 1994), will self-understanding then come about for the teacher.

There is an increasingly impressive body of narrative research literature which stresses the educational and personal value of telling real-life stories and retelling them (Bergum, 1986; Clandinin & Connelly, 1986, 1988, 1990; Clandinin, 1991; Connelly & Clandinin, 1988, 1989, 1990; Grumet, 1988; Heilbrun, 1988). In general, this body of literature gives support to

the importance of initiating, sustaining, and valuing teacher-student relationships. However, for the purposes of this literature review, Rasinski's (1987) work specifically gives one important clue about what the teacher experiences with students. Rasinski (1987) found that sharing a daily dialogue journal between a teacher and a young student helped initiate and sustain a pedagogical relationship over an extended period of time. The teacher's experience seems to be one of ongoing support and commitment to the relationship with the student. Rasinski's work is not found in the body of narrative literature. However, Rasinski's research supports the use of dialogue journals which are occasionally used as "text" within narrative research.

Acceptance and trust. Acceptance and trust were studied by Tulenko and Kryder (1990) within the context of social games. They found that children played better if teachers were supportive of their behaviors, especially when the games were teacher-initiated. Trust was seen within a larger relational role by van Manen (1991) who exhorted both educators and parents to generate within children a sense of firm trust not only in them as persons but also in their abilities. Zehm and Kottler (1993) describe the essence of trust as being able to be close to someone. Within trust, one is able to: "enter into another person's world" (p. 44); appear as an advocate "by being on the side of the children" (p. 44); and "being fully engaged with the learner"(p. 45) Kottler also acknowledges the teacher's "separateness from the learner" (p. 45).

Unconditional acceptance and trust have been contentions of Laplante (1985) and Groome (1977a, 1977b, 1980, 1988), who discussed generating trust within children within the context of Catholic education. Taylor (1985) reported that an atmosphere of acceptance and trust is more important within certain curriculum areas, such as creative writing, than are specific pedagogical techniques. Nevertheless, believing in a student's overall goodness seems to pervade all aspects of the curriculum (Evans, 1989; Ginott, 1972) and is mentioned throughout the literature (Greene, 1978; Miles, 1988; Schon, 1987; Stewart, 1993) as a condition required to develop acceptance and trust within the context of a teacher student relationship.

Rapport and familiarity. Miles (1988) defined the teacher-child relationship "as a magic bond which unites teacher and child and makes them feel like partners. . . . Rapport is a special type of understanding that is difficult to define" (p. 1). Miles went on to explain how "rapport requires deep, personal <u>involvement</u> with children . . . that requires enjoying each moment without judging, labeling or punishing" (p. 1). Within the context of teacher-

child relationships rapport helps children "live safe inside of goodness, self-direction and knowledge" (p. 6).

However, rapport is not instantaneous. It is easier for certain children or certain teachers than it is for others. This is echoed by Greene (1978), who exhorted teachers to engage in relationships with children but to be mindful that children have their own sense of inner time. Respecting this inner time encompasses a type of psychological safety and facilitates the *becoming* of the person even if that person is a young child (Ludington-Hoe & Golant, 1985). By developing a sense of partnership between the student and the teacher, Miles (1988) explained how a sense of rapport could be generated between kindergarten children first, and subsequently between these same children and their teachers.

Rapport was also seen to increase as the degree of familiarity students had with adults increased. In describing common pitfalls of adult testers working with young children, Teglasi and Freeman (1983) reported how, for a child, being familiar with the adult-tester was a very important feature at the beginning of the relationship. This was supported by Fuchs, Fuchs, Power and Dailey (1983), who reported that "familiarity between students and teachers improved test scores" (p. 18). Fuchs' (1984) follow-up research with 32 preschool-aged handicapped children showed that the improvement in test scores should be attributed to the rapport between the student and teacher rather than to other factors. Fuchs (1987) reported that certain handicapped children obtain higher scores and when they were tested by examiners with whom they were familiar and when positive interpersonal rapport was established between them and the teacher doing the testing.

Barnes (1990) reported that teacher-student rapport tended to enhance the sense of "belongingness" to a learning group. This has implications for the classroom teacher who is often absent from school or often replaced by a substitute teacher. The exploratory study revealed that the same small group of substitute teachers were usually called back in the same classrooms. On a more philosophical level, Eisner (1991a) and Bloom (1987) called for a larger dimension of rapport, not only between teacher and student, but also between the child and society which is outside the immediate realm of the child.

Several researchers have described techniques for building and improving rapport and relationship in order to enhance teacher-student relationships (Burton, 1986; Davis, Clarke, Francis, Hughes, MacMillan, McNeil & Westhaver, 1992; Fiksdal, 1988; Gass, 1982; Otani, 1989; Schmedlen, 1987; Tracey, 1986; Vargas & Borkowski, 1983). Gass (1982)

mentioned that counsellors of older students could develop better rapport depending on the teacher's personal physical characteristics as well as certain personality traits. Vargas and Borkowski (1983) spoke of the importance of the role of physical attractiveness between individuals as an important factor in the rapport-building and rapport-maintaining strategies between individuals. Similar results were found by other researchers (Davis *et al.* 1992; Fiksdal, 1988) who examined the effect of teacher dress on student expectation and behavior. In general, well-dressed teachers were better liked by students than were poorly-dressed teachers.

Older students tend to enter into interpersonal relationships by first building rapport. Using videotapes and audio-recordings, Fiksdal (1988) identified and contrasted taped interviews between non-English speaking students. In spite of cross-cultural differences, students engaged in rapport-building and rapport-maintaining-behaviors as a part of their interpersonal dialogue.

With younger children, rapport-building and maintenance skills may not be as important at first as is familiarity with the significant adult (Fuchs, 1984; Fuchs, 1987; Fuchs, et al. 1983; Teglasi & Freeman, 1983). Rapport was also recognized as being important at the beginning of a counsellor-client relationship. Tracey (1986) reported how important it is for attaining good rapport early in a counselling relationship. Otherwise, the subsequent stages for successful counselling cannot be achieved. Otani (1989) examined rapport-building within the framework of hypnotherapeutic techniques. Rapport-building was seen as an important contribution to facilitate behavioral changes and to strengthen counsellor-client relationships. In psychotherapy, Schmedlen (1987) stated how important it is for the therapist to build rapport and trust with college students.

Friendship Relationships

In my exploratory data, I found that some primary grade teachers referred to their students as "*les amis*" [friends] and that this notion of friendship seemed to be carried over in relationships between children. In a group, students would refer to their collective group as "*les amis.*" When I taught in regular English programs I would refer to the collectivity as "students" or "class" but never as "friends." The different semantic value ascribed to the use of "*les amis*" instead of the French equivalent of "class" or "students" is a linguistic area which warrants further research. I thought that examining literature pertaining to friendship-type relationships in schools could be revelatory of the teacher's perspective of

pedagogical relationships. Researching friendship-type relationships informed my understanding of how children interact within a relationship, and to some extent as well, how the teacher experiences friendship-type relationships.

Considerable research has been done in terms of friendship-type relationships between children in school settings (Coles, 1967; Deegan, 1991; Elgas, 1988; Fitzgerald, 1985; Gershman & Hayes, 1983; Noyes & Delporte-Guintrand, 1991; Paine, 1983; Parker & Asher, 1989, 1993; Roberts, 1982; Semple, 1982; Stohl, 1981). This research focuses mainly on relationships between children and does not reveal much about what the teacher experiences.

A study representative of the research dealing with child-child friendships is Parker and Asher's (1993) primary sociometric research. In their study, 881 students—third, fourth, and fifth graders—reported to them that even if less popular children have satisfying friendships, third and fifth graders preferred to be friends with more popular students. Another representative study was completed by Fitzgerald (1985) who reported that kindergarten students could model relationship-forming behaviours with classmates based on modeling the "interactional quality" (p. 6) trait within a teacher. In both aforementioned studies teacher-student relationships were referred to when teachers were modelling to students how to relate to friends. Teacher's acting out of a sense of pedagogical responsibility—to use van Manen's, (1991) expression—and modelling desired behaviors for students seems to have been the teacher's experience within specific student-teacher interactions.

The stories on friendship-type relationships provided some sense as to the manner in which the teachers fostered relationship-building with students. In most of these studies, the teachers were inferred to be bystanders until a significant opportunity propitious for relationship-building between students presented itself. Teachers were seen to play an important role in student socialization (Semple, 1982). Roberts reported research from 22 studies demonstrating that special efforts of classroom teachers foster friendship relationships between students.

Research (Elgass, 1988) shows that teachers in preschool classrooms could facilitate friendship-formation between children by setting out defined play periods if a variety of loosely structured activities were organized during these play periods. Paine (1983) presented a collection of ideas and games used by teachers to initiate a rapport-building

atmosphere conducive to friendship development with children from the primary grades. The chosen games were thought to enable students to help adjust more easily to a new learning environment such as that present at the beginning of the school year. In their work with preschoolers, Gershman and Hayes (1983) reported that friendships last longer if they are reciprocal relationships rather than unilateral relationships. Stohl (1981) found that certain preschoolers and kindergarten-aged children would appear more impressive to peers when the children communicated in open and animated styles. Those children who are more attractive to teachers tend to have a personality that is more attentive, friendly, and relaxed. In support of this, a study by Deegan (1991) found that fifth-graders negotiated and sustained friendships between them by being nice, not fighting, and avoiding conflict.

Moreover, Greene (1986) spoke of the rules of friendship and relationship which ought to be present in the education system as having to do with fairness, mutual respect, concern, consideration for others' freedom, forgiveness, authentic expression, and love. Greene supported this view by using the example of two characters from The Plague by Camus (1948, p. 230) who, every night while combatting the plague, would deliberately and intentionally take time out for friendship. This existential notion of intentionality is an integral part of the *vrai-monde*—the lifeworld—as explained by Merleau-Ponty (1945, 1966, 1992). Greene (1986) provides some insight into the teacher's experience of pedagogical relationships in the sense that sometimes the teacher has to make an intentional and deliberate effort to enter into relationship with a student. These are the significant theoretical dimensions which enter into teacher-student relationships uncovered in the North American literature.

Teacher Attitudes, Behaviors, and Strategies

Positive teacher behaviours and attitudes in combination with relationship-building strategies tend to favour relationship-building with students. Glasser (1993, p. 29) found students learn better when they like the teacher. Teachers were usually considered as being significant (Arnett, 1992; Bailey, 1988; Galbo, 1984, 1987a, 1989; Paley, 1991). Barnes (1990) and Richardson (1989) examined teacher-student relationships as they pertain to at-risk students. They maintained that success with these students could be realized if these same students engaged in communicative relationships with significant teachers.

Galbo (1987b, 1989) discussed the teacher-student relationship in secondary school as a critical factor in academic achievement self-concept formation which is enhanced within a teacher-student relationship. Professional behaviors such as instructional clarity (Sainsbury, 1992; Stewart, 1993; Zehm & Kottler, 1993) and nurturing relationship-building skills (Zehm & Kottler, 1993) tended to promote relationships with students. Instructional clarity as defined by eleven specific behaviours was said to enhance teacher-student relationships within an instructional setting (Austin Independent School District, 1982). However, with respect to secondary students, Gehrke (1982) reported that teachers tended to express dislike or hostility rather than feelings of affection toward individual students. This research called for longitudinal studies.

In the North American literature, research dealing with teacher-student relationships were termed *affectionate relationships* by Gehrke (1982) and as *helping relationships* by Zehm and Kottler (1993). Zehm and Kottler (1993) described the teacher-student helping relationships as being, first and foremost, a *trusting relationship.* They reported on research which describes 60 different relationship-building behaviors. These were divided into three main categories dealing with professional attitudes, behaviours and strategies. Professional attitudes included: instructional clarity, being non-judgmental and being compassionate. Professional behaviors included being attentive and maintaining eye contact with the child, and using a variety of nonverbal cues to demonstrate interest in the child thereby expressing warmth. Professional strategies included being supportive and empathetic and letting the student know that the teacher had understood the child (Zehm & Kottler, 1993, pp. 42-82).

Other teacher behaviors or strategies were also identified. Miller (1983) found that personal disclosures by the teacher enhanced teacher-student relationships. Similarly, Prager (1983) reported that the combination of self-disclosure and level of comfort between individuals tended to favour teacher-student relations. Paley (1987, 1991) showed and discussed the importance of viewing things from the child's point of view so as to better understand and relate to the child. This was found to communicate to children that the teacher was comfortable with them and that they were liked by the teacher. This was supported by the work of Lyons (1983, 1987) who studied female students' self-concept and the manner in which teachers enter into relationships with their students. Ellickson (1983) reported something similar between male students and male counsellors.

Discussion of the North American Literature

Overall, the North American literature seemed to have been inspired largely from the area of developmental psychology (Ellickson, 1983; Fiksdal, 1988; Fuchs, 1984, 1987; Levinger, 1982; Lefrançois, 1973; Parker & Ascher, 1989, 1993; Schmedlen, 1987) and from the area of counselling psychology (Galbo, 1984, 1989; Gass, 1982; Jevne & Zingle, 1991, Osbourne, 1990; Otani, 1989; Taylor, 1985; Tracey, 1986).

I wish to re-emphasize that the "teacher's experience" of pedagogical relationship was the original focus of the literature search. However, because the teacher's experience was not directly addressed within the North American literature, I had to examine research containing information about teacher-student relationships and interactions. Van Manen's (1979a, 1992) work had indicated to me that the term "pedagogical relationship" is not frequently used in North America.

Consequently, I searched areas pertaining to student teacher relationships first, and then sorted out research relevant to the teacher's experience of the teacher-student relationship. Nevertheless, I was able to glean some understanding of the nature of "pedagogical relationships" which arose out of the exploratory study's data whose themes subsequently informed and guided my review of literature.

The North American literature seems to take the existence of teacher-student relationships for granted. I was able to infer from this body of literature that the existence of a sound and supportive relationship between a teacher and a student was either referred to as "teacher-student interaction" or as "teacher-student relationship." The literature emphasizes developing and sustaining on-going interactions between teachers and students for the purpose of succeeding in school—getting good grades, for example—and, to a certain extent, for the purpose of enhancing interpersonal dimensions of life in general.

Researchers and educational philosophers focussed on certain subject areas where dimensions pertaining to the enhancement of the person *per se* could be emphasized: music (Reimer, 1970; Schutz, 1964) and musical performance (Greene, 1978); art (Boyer & Eisner, 1987; Eisner, 1987a, 1987b; Greene, 1978; Rosenberg, 1968); language arts (Spender, 1968); and religious education (Groome, 1977a, 1977b, 1980, 1988; Laplante 1985). The importance of teacher-student interactions within these specific curricula was often mentioned either in

the context of the importance of the subject matter itself or as way of promoting educational reform in general.

In the research which focussed on the specific subject areas mentioned above, the notion of pedagogical relationship was often referred to "teaching actions," processes, and behaviors which were imparted to or imposed upon students in order for them to "learn" the prescribed curricula more efficiently. Teaching actions, however, do not necessarily require the presence of a strong communicative interpersonal relationship between teacher and students. Knowledge of some kind or another can be "imparted" to students without there being the existence of a veritable relationship of learning or a pedagogical relationship *per se*.

The attention to specific subject areas has often, as its motive, the promotion of success within a specific subject area rather than promotion of the total personhood of the student. It appeared to me that no distinction whatsoever seemed to be made between teacher-student relationship and pedagogical relationship. It appeared that any kind of action between a student and a teacher was considered as signifying, implying, or precluding the existence of a pedagogical relationship. I recognize that within teacher-student relationships there are numerous interactions or interpersonal exchanges which favour relationship-building. By and large, in the North American literature, interactions simply referred to events which originated with the teacher and were reacted to by the student, or vice-versa. However, like the "teaching actions" mentioned above, not all interactions between a student and a teacher require the prior existence of a pedagogical relationship.

The North American research on the "teacher's experience" of a pedagogical relationship is scant. Only by "inferring" from this body of literature is one able to get a glimpse of what is the teacher's experience of that relationship with students. However, what does exist in the literature is evocative and contains "thick descriptions" (van Manen, 1979a, p. 52) which makes for interesting reading. It was usually within an author-researcher's presentation that a certain tone about the importance of the teacher in relational terms to the student could be inferred. For example, Huber (1992), in a rich narrative mode, alluded to the manner in which students experience the curriculum and therein were found some indications that the teachers' relational experiences with students were central to the students' experiences of curriculum. This type of inferring about the teacher's experience is also possible within other pieces of educational literature (Edwards, 1979, 1986; Evans, 1989; Jackson, 1968; Lortie, 1975; Wells, 1981).

The North American literature served to uncover a conceptual framework within which the teacher-student relationship could be viewed. Levinger (1982) described a five-phase conception of relationship-development in general which is applicable to teacher-student relationships. I chose this conception because I felt that it "spoke" to the themes and categories uncovered in the exploratory study: that within the pedagogical relationship there seems to exist a sense of mutuality; that there was some continuity in relationship-sustaining behaviors from day to day between teachers and students; and, even though the pedagogical relationship evolved and flourished, it lived only for a defined and definite period of time.

Levinger's first phase involved becoming acquainted with another person; the second phase dealt with the building up of a mutual relationship; the third phase was concerned with continuation or consolidation of the evolving relationship over a short or an extended period of time; the fourth and fifth phases dealt with the ending of the relationship. Levinger's conception highlighted the importance of interpersonal communication in the foundations of the pedagogical relationship which, within the North American literature, has been referred to as an affectionate relationship, a helping relationship, a trusting relationship, a caring relationship a compassionate relationship, and a non-judgmental relationship. These expressions which characterize the relationship between a student and a teacher all appear to have a good "fit" within Levinger's five phase conception.

It was by "reading into" the North American literature that I was able to obtain a sense of what a pedagogical teacher-student relationship was like or was understood to be within this body of literature. The North American literature did provide valuable insights about the "atmosphere"—to use Bollnow's (1989a; 1989b; 1989c) terminology—and the conditions or characteristics which must be present in order for a pedagogical relationship to be initiated, nurtured, sustained, valued, and, finally, ended in a moral and caring way. From my understanding of this literature, in order for a pedagogical relationship to be sustained between a teacher and a student, there ought to be evidence of some of the 27 conditions or characteristics, all of which should also display "good fit" within Levinger's five-phase conception of relationship-building and development. These 27 "atmospheric" (Bollnow, 1989a) conditions include:

1. numerous positive interactions;
2. numerous verbal and nonverbal interpersonal exchanges;

3. a positive teacher attitude toward the student but not necessarily a positive student attitude toward the teacher, at least not at first anyway;
4. a well-dressed and physically and psychologically attractive teacher who is able to win-over reluctant students;
5. a pedagogical atmosphere which promotes the empowerment of students or within which students' intuition leads them to believe that they matter and that they are cared for by the teacher;
6. maintaining communicative techniques between the teacher and the student;
7. authentic expression of self especially on the teacher's behalf at first;
8. forgiveness;
9. mutual respect;
10. ongoing application of rapport-enhancing and relationship-building behaviors;
11. caring;
12. fairness;
13. fostering the student's sense of belonging to a group;
14. developing a sense for partnership with the student;
15. empathy;
16. a teacher who is not frequently absent from the learning situation;
17. a teacher who models interactional behaviors thereby showing students how to build and nurture a pedagogical relationship;
18. a teacher who is compassionate;
19. a teacher who is non-judgmental;
20. teachers ready to engage in self-revelatory and self-disclosure dialogues and behaviors like telling real-life stories to students and being "real"—authentic and genuine—in the face of lived-experiences;
21. a teacher who exhibits a certain level of comfort with students;
22. a teacher who is concerned for others;
23. consideration of other's freedom.
24. recognizing the short-livedness of the pedagogical relationship and living out this time intently in a *carpe diem* way-of-being;
25. acceptance; and,
26. trust.

In my understanding of the North American literature all of the characteristics describing the teacher-student relationship may be contained, *grosso modo*, within two words: "unconditional love."

In summary, the subject of the North American literature (except for van Manen's work) was not focussed specifically on pedagogical relationships nor on the teacher's experience thereof. Instead, these writings provided information from which I could infer what the pedagogical life of teachers may be like. The literature did not provide insights about the teacher's experience of pedagogical relationship nearly as important as did the European literature.

THE EUROPEAN LITERATURE

The strand of the European literature dealing with pedagogical relationships began to weave its way during the late eighteenth century, took on distinctly pedagogical hues during the nineteenth century (Hayward, 1904/1979) with Froebel and Pestalozzi, and then began to reveal itself within a landscape of learning—to use Maxine Greene's (1978) metaphor—during the twentieth century, overarching over oceans and continents, ideologies and disciplines. In order to most clearly present this interwoven strand of literature, I have attempted to braid individual threads of within the literature reviewed within a continuous series of threads-of-thought, so to speak. These are multi-textured threads which begin by a presentation of the German and Dutch philosophers who first "carded" the origins of the pedagogical relationship. Secondly, I will discuss how the pedagogical relationship was closely intertwined with humanization and empowerment processes. The third thread describes the uniqueness of the pedagogical relationship and how this view of uniqueness was criticized. The fourth thread will explain how the pedagogical relationship originates in early parent-child relationships. By this point, I hope to have established enough groundwork to begin discussing how the child and teacher can initiate a pedagogical relationship between themselves when the foundations of relationship have already been established by the parents. This will be the fifth thread. The sixth thread is made up of Dilthey's view of pedagogy according to the fabric of the rich *Geisteswissenschaftliche* school of thought. According to van Manen (1979b), the semantic value of the expression "*Geisteswissenschaftiche*" is best translated into English as"the science of human mind [and spirit] and human experience" (p. 8). The seventh thread will differentiate between the relative experiences of teachers and parents with respect to the pedagogical relationship. I will illustrate how the literature understands pedagogical moments as giving existential meaning to those engaged in a pedagogical relationship—a Buberian dialogic relationship. The eight and ninth threads will concisely present how the contributions of Bollnow and van Manen, among others, have

woven the threads of the pedagogical relationship into a living tapestry of pedagogical experiences from teachers. Finally, out of the two types of literature-yarn—European and North American, respectively—I will attempt to create a counted cross-stitch about the teacher's experience of pedagogical relationship by tying in understandings from the two bodies of literature.

In order to be able to understand what the European literature said about the teacher's experience of pedagogical relationship, it is important to understand the philosophical foundations of the pedagogical relationship. This helps put the teacher's experience of pedagogical relationship into perspective by informing about the nature of this teacher's experience.

Philosophical Foundations

Defining the Pedagogical Relationship

According to Bollnow (1989a), Nohl originated the idea that it is within the context of an adult-child relationship that is formed the basis of a pedagogical relationship. However, Nohl did not elaborate on the constitutive elements of the pedagogical relationship. It was left mainly to Bollnow (1989c), Buber (1958, 1970), Spiecker (1984) and the contemporary van Manen (1991) to expound on the concept of the pedagogical relationship between child and, both, parent and teacher.

Nohl (1957) believed that the pedagogical relationship is the basis and model of education and has described the pedagogical relationship as the "loving relationship of a mature person with a 'developing' person, entered into for the sake of the child so that he [or she] can discover his [or her] own life and form" (p. 134). Nohl did not describe in great detail what this "form" would be. "The pedagogical relation is seen by Nohl to be fundamentally a personal relation. In this relation the adult intends the maturation or education of the child" (van Manen, 1992, p. 11). Van Manen (1986) characterized this loving relationship as a "pedagogic thoughtfulness [which] is sustained by a certain kind of seeing, of listening, of responding. Out of this basis of thoughtfulness, tact in our relationship with children may grow" (p. 12) with respect to a pedagogical relationship.

The pedagogical relationship was understood by Spiecker (1984) within a theoretical perspective. Parents presuppose in their relations with an infant those conceptual framework principles which need to be realized in the life of that infant. If the

development of the infant is intentional then the conceptual framework from which the parents operate will determine, in part, the direction of that development. The conceptual framework which makes human development and the humanization process possible, thereby enabling a person to come into being is what Spiecker (1984) called "the pedagogical relationship" (p. 203). It is within this framework of humanization that the notion of "developing person" plays an important role in the development of a child. The conceptual framework is highly practical in nature: Parents and teachers are guided by it in their relationship with their young child (Spiecker, 1984).

Becoming" a person. Spiecker (1984) saw the pedagogical relationship as being the crux of a child's humanization process. Spiecker claimed that hormonal, biological, and social factors could not conclusively explain humanization and the "becoming-a-person" of an infant. The development from interaction to communication and dialogue is not a natural one, re-iterated Spiecker:

> Human development, becoming a person, is only possible in a pedagogical relationship, which, because of its one-sided character, is a unique kind of relationship." (p. 208)

> The infant develops in a human manner because the [baby] . . . is spoken to *as if* he or she were already a person, the child in his relationship with those significant other(s), *becomes* a developing person. . . . The infant develops in a *human* fashion, that he or she *becomes* a developing person, is not "natural" but is a human achievement. It is an intentional act by the parents. (p. 207)

During the fourth phase of the literature review, I uncovered fairly recent research that indicated that the pedagogical relationship may have its genesis even earlier than at birth—*in utero,* that is (Buchheimer, 1987; Chamberlain, 1987; Earnshaw, 1987; Freud, 1987; Jessop & Keller, 1987; Kestenberg, 1987; Nathanielsz, 1992; Tomatis, 1987). Fetologists (Klaus & Kennell cited in Lauersen, 1983), neonatologists (Lauersen, 1983; Verny & Kelly, 1981) and even an otorhinolaryngologist (Tomatis, 1987, 1990) referred to intrauterine bonding as being an attachment which "is crucial to the survival and development" (Lauersen, 1983, p. 197) of the fetus and later, the neonate. Lauersen (1983) describes parental bonding during which "the new parents hold, stroke, and speak gently to their newborn, and the newborn in turn responds in his own way to his parents. . . . By this

reciprocal interaction an unshakable attachment is formed between the new baby and his [or her] parents" (p. 197). In a study examining maternal sensitivity and interaction techniques to newborns, caregiver sensitivity was found to be the most important determinant of the quality of an attachment relationship with the infant's mother (Smeets, Plomb, & Goosens, 1990). These researchers described that "for a child to feel secure, its attachment behavior should have encountered [maternal] sensitivity with sufficient frequency . . . [to result] in the formation of a specific bond with the caregiver, the quality of which is determined by the experiences the infant has had in interaction with this person" (p. 129). Bobak and Jensen (1984) referred to all these early parental experiences within the context of the psychological preparation required of new parents.

Becoming a person is an empowering process. The pedagogical relationship is seen to have played an important role in empowering the person-in-the-becoming.

An empowering relationship. Merleau-Ponty (1992) noted that the relationships a child has with significant others is essentially a relationship of empowerment which enables him or her to negotiate the world. The teacher's experience is one of negotiating the world as the teacher "stands beside" the child (van Manen, 1991, p. 211) "in front" of that world (Husserl, 1960, 1982b; Merleau-Ponty, 1963b, 1967a, 1969). It is from this perspective that the pedagogical relationship is seen as being important to a child: The pedagogical relationship empowers the child to be present and "right there"—to use van Manen's (1990) expression—and attentive to the changing demands of his or her lifeworld. Greene (1986) explained how the empowering process comes about within relationship development: "The association of friendship, sympathy, commitment, and clarity suggests what may happen when teaching is carried on for the sake of empowering persons (each a beginner, each acting on his or her own initiative) to make sense of the lived world" (p. 499). The teacher participates in this empowerment. The teacher's experience of pedagogical relationship is therefore one of participating in the empowerment of a child.

Empowerment is not self-centered but is other-centered (Peck, 1987a, 1993) and leads to freedom in the existential sense. Gabriel Marcel, a Catholic existentialist,

> saw that the only way to be free and to be authentically a person is to be wide open to what is, and therefore to be open to other persons as subjects and to be open to relationships. It is [with]in [pedagogical] relationships that each one discovers himself or herself more and more. In the mutual

> gift of respect and love, we come to know ourselves more fully, to enjoy ourselves more completely, and are able to be more totally and freely gifts to others. (Pennington, 1987, p. 16)

The teacher's experience of pedagogical relationship, therefore, is an experience of leading out or of calling students forth to a life of freedom—the freedom being as much for the teacher as it is for the child because pedagogical relationships empower teachers as well as students.

In order to put the teacher's experience of pedagogical relationship in its proper perspective within the European literature, it is necessary to examine what this literature says about the early onset and foundations of the pedagogical relationship, first of all with parents, and later with a teacher. This imbues the pedagogical relationship with its own very unique character.

A Relationship Sui Generis

Spiecker (1984) argued that the pedagogical relationship is unique and is a relationship apart from any other. According to Spiecker, the pedagogical relationship is so unique that human development and personal becoming are only possible in a pedagogical relation. Spiecker (1984) argued that the pedagogical relationship is a relationship *sui generis*—in its own right—or, a relationship *en son propre genre*—possessing its very own nature. Spiecker provided for six examples supporting why he believed that the pedagogical relationship is a relationship *sui generis*: First of all, for the child, the world consists mainly of his or her mother—her behavior, her voice, her face, etc; secondly, mothers act in a totally different manner towards their infants than towards other children; thirdly, as an adult, the mother's behavior patterns towards her baby are unusual; her baby-talk—called parentese (Ludington-Hoe & Golant, 1985)—her exaggerated mimicry, her higher frequency tone of voice (Schleidt, 1991; Verny & Kelly, 1981), her prolonged eye-contact with the infant, her prolonged silences when holding the baby; fourth, the relationship occurs between a mature person and a developing person—a baby or a child; fifth, the adult wishes to help the child define what he or she is without in any way striving after goals set by himself or herself as an adult or other authority; sixth, in referring to a teacher-student pedagogical relationship Spiecker explained that this is a unique kind of relationship because it is a self-effacing relationship: "The relationship is one . . . which gradually ceases to exist: 'The pedagogical relationship tries to make itself superfluous

and to dissolve—*a characteristic that no other human relationship possesses* '"(Nohl, 1957, p. 137, cited in Spiecker, 1984, p. 204). The teacher's experience of pedagogical relationship is one of engaging in a very unique human relationship—a relationship *sui generis*—with a developing person.

Criticism of the pedagogical relationship as being sui generis. Buber's (1958) had recognized the *sui generis* nature of the pedagogical relationship in his formulation of dialogic relationships published in *I and Thou.* However, Buber and Nohl's respective understandings of pedagogical relationships as being *sui generis* was criticized. Syssmuth (1976, cited in Spiecker, 1984, p. 204) questioned whether the pedagogical relationship was indeed a special relationship unlike any other because, he argued, it was connected to and created by social conditions. There was disagreement whether the personal relationship between educator and child was *sui generis* or rather a construction of an increasingly middle-class ideology determined by socioeconomic and sociocultural conditions. We must remember the prevailing mentality regarding Marxist ideologies during this post-World War II re-building (1945-1960) period in Europe.

The historical debate about the nature of pedagogical relationships which took place at that time in Europe seemed to have remained between theorists. My search of the literature from this period did not uncover other debates about whether or not the pedagogical relationship was unique. I inferred from the literature of that period that the notion of pedagogical relationship as being a relationship *sui generis* was not readily accepted by all educational theorists. There was no debate, however, about the origins of pedagogical relationships as taking place with the parents. In the European literature the notion of pedagogical relationship has been portrayed as being quite unique and based on early mother-child relationships (Bollnow, 1989b; Nohl, 1957; Spiecker, 1984).

Early Mother-Child Relationships

Pestalozzi (1898) established how the foundations for all later development are rooted in a relationship between mother and child based on love, trust, thankfulness, and obedience. There was some research from the areas of developmental psychology (Bailey, 1988; Baruch & Barnett, 1983) maternity nursing (Ludington-Hoe & Golant, 1985; Bobak & Jensen, 1984), and neonatal research (Lauersen, 1983; Tomatis, 1987, 1990; Verny & Kelly, 1981) which reported specific dimensions of pedagogical relationships as originating between

parent—usually the mother—and the child. Even though the research occurred mainly in North America, it supported well Pestalozzi's foundational claim.

Some of the other literature (Ludington-Hoe & Golant, 1985; Tomatis, 1987, 1990; Verny & Kelly, 1981), which I deem to include in the European strand, tended to consider early mother-child interactions as were one-way affairs, or pseudo-dialogues, if you wish, initiated and sustained by either or both parents. Parents constantly "reply" to the responses of the baby in the Wittgensteinian (1961) *"as if"* sense that the neonate's responses have communicative significance for both the baby and the parents (Spiecker 1984).

The European literature (Bollnow, 1989a, 1989c; Pestalozzi, 1898; Spiecker, 1984) as well as the medical specialists mentioned above stressed how early pedagogical relationships were considered to be templates for later relationships:

> The early interactions between mother and child which are to lead to communication between the two are strongly characterized by *joint action;* from the viewpoint of the mother this means letting the infant join in certain activities, "tasks" or games. From these actions the young child learns the rules and conventions that enable him [or her] to participate in the human forms of life. (Spiecker, 1984, p. 206)

Stern (1977, cited in Spiecker, 1984) called these "infant elicited social behaviours" (p. 206). Furthermore, the child already possesses the basic skills required to engage the parents into a pedagogical relationship.

> The infant not only calls up certain behaviour on the part of his [or her] parents, [s]he also appears to possess the perceptual and motor skills which constitute the basis of social interaction and of participation in the human forms of life. . . . These mechanisms help in building up a relationship between the young child and his [or her] parents. (Spiecker, 1984, p. 206)

However, research into early human development has revealed that the social dimension for behavioral patterns are important for the development of mother-child relationships. "Research into the mother-child relationship has revealed that infants are active, that their behaviour is structured and that they [infants] influence the behaviour of other people" (Spiecker, 1984, p. 205). In part, these are mediated by language development

(Chomsky, 1979; Spiecker, 1984) and pre-verbal communication patterns (Tomatis, 1987, 1990; Verny & Kelly, 1981).

With respect to the teacher's experience of pedagogical relationship, the literature highlights the role of early parental involvement with children. Teachers have an expectation that the children they greet in their classrooms every year have had early relationship experiences with parents or parental figures. It is from this basis that teachers can begin to build their own (pedagogical) relationships with those children. The kinds of experiences teachers would encounter with children who have not formed sound and lasting relationships with a parent or a parental figure were not encountered in the European literature. Therefore, the teacher's experience in this case is one of expecting that the groundwork for pedagogical relationships has already been established at home.

Reciprocity and joint action. The European literature (Barritt, Beekman, Bleeker & Mulderij, 1983; Buber, 1958, 1970; Downs, 1975; Hayward, 1979; Heaford, 1967; Pestalozzi 1898; Silber, 1960; Wells, 1981) refers to the importance of reciprocity within a teacher-student pedagogical relationship. For Spiecker (1984), reciprocity entails joint action and learning, both of which determine a child's behavior. To him, early interactions between mother and child will eventually lead to communication. However, the early interactions are strongly characterized by joint action such as when the mother lets the infant join in certain activities, tasks, or games. The infant learns the rules and lifeworld conventions that enable him or her to participate fully in all forms of human life. For example, during the peek-a-boo game, the child learns about time-space structures (Barritt, et al. 1983). The child learns to expect the rules of the game and begins to play the game.

Similarly, because of the nature of their calling (Del Prete, 1990), teachers necessarily engage their students in joint action and learning. Therein one finds the genesis of a Buberian dialogic and pedagogical relationship (Arnett, 1991; Wells, 1981). When teacher and child strive together toward the accomplishment of some task or activity, their joint action consolidates their present and imminent relationship and, because of the immediate success arising out of the just-terminated joint action, the basis for an ongoing pedagogical relationship is laid out. Thus, over a period of time a sound pedagogical relationship comes into being, even if the child's sense of time is different than that of the teacher who is an adult (Briod, 1986; Lippitz, 1983; Maeda, 1986). The teacher lets the child join into certain activities, tasks, or games which enable the becoming of the child and influence the child's learning of the world (Grumet, 1983). The teacher's experience of pedagogical

relationship in this case is one of engaging the child in joint action activities which help ensure the consolidation of an ongoing pedagogical relationship.

Spiecker (1984) surmised that the conditions necessary for joint action were probably found in maternal biological or hormonal factors on the one hand and in the baby's precocious social pre-adaptation on the other hand. If the infant is prematurely born or has been anesthetized during delivery, this joint-action becomes incumbent upon and much more difficult for the mother because the baby is incapable of eliciting the required social pre-adaptive behaviors (Bobak & Jensen, 1984; Verny, 1987).

However, Spiecker cautioned that the early relational development based on joint action from interaction to relationship and communication between infant and parent is not entirely a natural development. It has much to do with parental intentionality for the "becoming" of the child (Grumet, 1983). As previously stated "becoming a human person "is perceived rather as a parental achievement (Spiecker, 1984). The mother treats the young child from birth *as if* (Wittgenstein, 1961) he or she were already a person, with needs, wishes, and intentions. The child is willed into humanness and human form because of the parents' willingness for the child to become human.

When a parent or a teacher enters into a relationship with a child, the adult must be able to enter into the different ways of life and into the different world pictures seen by the child and be prepared to live through the philosophical "existentials of temporality (lived time), spatiality (lived space), sociality [or relationality] corporeality (lived body)" (van Manen, 1990, p. 172). The philosophical existentials enable a teacher and a child to experience and live through the world together: "The world is not what I think but what I live through"exclaimed Merleau-Ponty (1967a, p. xvi). For the students, as Wells (1981) expressed it, "the teacher is the effective selector of the world, the topic of dialogue" (p. 84). This notion of the teacher mediating the world to the child was supported by van Manen, (1991).

Now, that the European literature has provided some background as to the genesis of pedagogical relationship which is laid through in early parental interactions, we can now examine how this is related to the teacher's pedagogical life experience. In order to do this, we must first understand how the entire concept of pedagogical relationship is deeply rooted in a particular way of understanding pedagogy—a *Geisteswissenschaftliche* way.

Geisteswissenschaftlichen Pedagogy

Van Manen (1990) provided a concise historical background to *Geisteswissenschaftlichen* pedagogy whose roots are anchored even before the Romantic period of the Nineteenth century:

> During the nineteen-sixties the predominant orientation to teacher education was an approach that was called *Geisteswissenschaftliche Pädagogik* in Germany and *Fenomenologische Pedagogiek* in the Netherlands. The German tradition of "human science pedagogy" (the Dilthey-Nohl School) employed an interpretive or hermeneutic methodology and the Dutch movement of "phenomenological pedagogy" (the (Utrecht School) was more descriptive or phenomenological in orientation. . . . Those who engaged in interpretive phenomenological research in education (such as Langeveld, Beets, and Bollnow) often wrote sensitively reflective studies of the pedagogic lifeworld that parents and teachers share with their children and students. (van Manen, 1990, p. ix)

Geisteswissenshaften as argued by Dilthey (1971, 1987) viewed human mental-social-historical phenomena as requiring interpretation and understanding as opposed to natural-physical-chemical-behavioral phenomena which required observation and explanation. "We explain nature, humans we must understand said Dilthey" (van Manen, 1990, p. 181).

The theme of the pedagogical relationship as the foundation of the theory of education was developed specifically within the concept of *Geisteswissenschaftliche* pedagogy (Dilthey, 1987). Dilthey generated this concept and let Nohl (1957) develop it (van Manen, 1990). Within the philosophical foundation of *Geisteswissenschaftliche* pedagogy, Dilthey affirmed that "the discipline of pedagogy . . . can depart only from a description of the educator in relation to the child" (Dilthey 1971, p. 43) which entails the teacher's experience of pedagogical relationship. As has been shown thus far in the European literature, Spiecker (1984) viewed the pedagogical relationship through the lens of *Geisteswissenschaftliche pedagogy* by examining empirical research of a child's earliest relationship—the mother-child relationship. It was from this perspective that much of the European literature viewed pedagogical relationships between teachers and students. Thus, the teacher's experience of pedagogical relationship may also be viewed from this same *Geisteswissenshaften* pedagogical perspective, a perspective that values human

experience as a way of knowing (van Manen, 1990). There were slight differences, however, as to the respective points of view of parents and teachers with respect to children.

Teachers and parents experience the pedagogical relationship differently. Van Manen (1992) made a point of differentiating between the respective perspectives between parents and teachers:

> Teachers are oriented to children in a special way. In some ways not unlike parents, but still not *quite* like parents. Like a parent, the teacher is concerned with the child's maturation, growth and learning. But the teacher has a special interest in certain aspects of a child's growth, while realizing that the total development must be kept in view. By exemplifying a certain standard or norm, educators mobilize their influence to help children gain insight into their own interests. (van Manen 1986, p. 19)

He further differentiated between personal and pedagogical relationships:

> In some sense, the most personal relationship between adult and child is the parenting relationship. Only a father and a mother can watch a child with truly fatherly and motherly eyes. But a teacher too enters a very personal relationship with a child. At the same time, there is a distancing which make the teacher a special pedagogic observer. By knowing *this* child, a teacher can hold back superficial judgment about him or her. The word "observing" has etymological connections to "preserving, saving, regarding, protecting." The teacher serves the child by observing from very close proximity while still maintaining distance. (van Manen, 1986, p. 19)

Maintaining distance requires the teacher to view the child in a different way: A teacher must observe a child pedagogically. That means being a child-watcher who keeps in view the total existence of the developing child (van Manen, 1986, p. 18). This is as close as one gets to understanding aspects of the teacher's experience of the pedagogical relationship that are an experience of caring and removed closeness from the child or expressed in another way an experience of distancing oneself proximally. At first glance, there seems to be a dialectical play on words in this dual expression of the teacher's experience of pedagogical relationship. However, the teacher's experience of "viewing-the-child-from-

a-distance-and-yet-remaining-close-to-the-child" is meant to reveal a certain pedagogical attitude that "is often indirectly but unmistakably revealed in a gesture, a tone of voice, and general demeanor" (Broudy & Palmer, 1965, p. 122). In the European literature, this type of dialectic is not new. Froebel (cited in Broudy & Palmer, 1965) viewed the relationship between teacher and student in the similar dialectical manner:

> The educator, the teacher, should make the individual and particular general, the general particular and individual and elucidate both in life; [s]he should make the external internal, and the internal external, and indicate the necessary unit of both; [s]he should consider the finite in the light of the infinite, and the infinite in the light of the finite, and harmonize both in life; [s]he should see and perceive the divine essence in whatever is human, trace the nature of God to [hu]man[s], and seek to exhibit both within one another in life. (Froebel, 1911, pp. 15-16 cited in Broudy & Palmer, 1965, p. 122)

Pedagogical moments. One important characteristic which was identified and explicated in the European Literature was the notion of the pedagogical moment as being the foundations of the pedagogical relationship (Husserl, 1960; Dilthey, 1971). The uniqueness of the pedagogical relationship is composed of difficult to define characteristics such as teachable moments (Stewart, 1993). An accurate definition of the teachable moment is elusive. It is not possible to name this pedagogical reality but it is possible to describe it (Agor, 1989). Merleau-Ponty (1967) referred to the pedagogical moments within the student-mentor relationship as *intuition éidétique*. Husserl (1960) defined the pedagogical moment as that which gave meaning to the pedagogical relationship *per se:* "Within the pedagogical moment, when a student and a teacher engage in social communicative discourse, meaning permeates that moment for the participants. This explains, in part, why the teachable moment is a foundation of pedagogical relationship" (Husserl, 1960, p. 137).

The teacher's experience of pedagogical relationship is therefore one of living though—in Merleau-Ponty's (1967a, p. xvi) sense of living *through* the world—a series of connected pedagogical moments with students. This living through the pedagogical moment occurs within the context of interpersonal communicative discourse and values both the teacher and the student, thereby giving meaning to their shared experience of relationship (Greene, 1978). Husserl (1960) understood the significance of interpersonal communication in a

pedagogical setting: "Interpersonal communication between teacher and student, when reconstituted in the objective world, generates meaning" (p. 137). Children have learned that a person must feel loved in order to be healthy, physically, and psychologically (Peck, 1987a). Perhaps it is this ability to love and to generate meaning which empowers pedagogy to mold people's lives and to heal broken lives (Jevne & Zingle, 1991).

Having one's pedagogic life grounded within the lives of children in a classroom setting consolidates relationships with those children and provides one with a sense of connectedness to the lifeworld (Greene, 1978; Pennington, 1987). This is another of the teacher's experience of pedagogical relationship. The relationship between teachers and students has also been seen in the broader perspective of the transformative effects of pedagogy (Greene, 1986; Groome, 1980; Husserl, 1960). The teacher experiences the fullness of pedagogical life with dialogic relationships with students (Arnett, 1992).

Within the pedagogical relationship meaning and connectedness emanates from what Merleau-Ponty (1966) called a "network of relationships" with other people. This appears to be the case in a classroom wherein the network of relationships ground the student and the teacher together within a pedagogical "life-form".

The Pedagogical Relationship Is a Dialogic Relationship

I have stated that, from the European literature, a major "achievement" of parents is to bring the child into sharing human lifeform (Spiecker, 1984). Kindly allow me to take you back to mother-child interactions only for a moment. One example of a dyadic technique utilized by the mother engages the baby in dialogue-like situations. For example, when a parent attracts attention to an object, points to it, turn his or her head towards the object and then interprets the responses of the infant, the parent reveals the world to the child by means of a dialogical interaction with that child. Something remarkable happens: "The [father or] mother starts out from the premise, in a Wittgensteinian sense *knows for certain*, that the infant is becoming a person, and in all [either parent's individual] doings acts as if her [his] child were an active communicative being" (Spiecker, 1984, p. 206). According to Spiecker parents interpret many actions of a young child as being communicative and consequently react to them as such. The mother acts as a kind of "double agent" in her relationship with the child because she acts both on behalf of herself and of her child. The parent and child need each other in order to form a pedagogical relationship. This duality of relationship is a common and frequent theme throughout the European Literature

and originates with Froebel (1911 cited in Broudy & Palmer, 1965, pp. 117-121; Hayward, 1904/1979).

Reciprocally, the child's major achievement lies in attaining a relationship of dialogue with his or her parents (Schaffer, 1977a, p. 10 cited in Spiecker, 1984, p. 207). The European literature does not make what would seem to be a logical "jump," so to speak, from the child's lifeworld at home to the child's lifeworld of the classroom where the child would likewise engage in dialogue with a teacher. The literature leaves it to Buber (1958) to provide a description of such dichotomized relationships found between children and their parents and teachers.

Buber's description of dialogic, dichotomized, interpersonal relationships is detailed in the 1958 monograph *I and Thou*. In this book, Buber presents the "I-Thou" relationship as one wherein exists a sense of interpersonal concern and caring as opposed to the "I-It" orientation to relationship which is characterized by a process of interpersonal manipulation. Buber (1947) had reflected on the concept of dialogue and had claimed that interpersonal relationships are based on complete reciprocity. The pedagogical relationship was also seen by Buber as "a dialogical relationship [which] is charac[illegible]zed by the mutual 'envelopment' of each other [person], that is to say that one shares in, but does not cross the boundaries of the other person's being" (Spiecker, 1984, p. 204). For Buber (1958), envelopment is also a constitutive element of the pedagogical relationship. However, with very young children, Buber believed that the experience of envelopment was a one-sided and originated mainly from the mother.

Wells (1981) outlines the usefulness of understanding Buberian dialogic relationships in a classroom setting. Even though Wells' research was done in an art education setting, there are indications that the research also "speaks" to other classrooms in general. In a detailed analysis of Buberian dialogic relationships, Wells (1981) affirms that the central characteristic of Buberian dialogue involves the meeting of one person with another person, namely, "the teacher with the student based on the concrete presence of this student" (p. 84). Wells then provided valuable insight as to the teacher's experience within the teacher-student dialogic relationship: When engaging in relationship "the educator imagines him\herself from the other side, the side of the student" (Wells, 1984, p. 84). However, Wells cautioned that the teacher should not expect this to be reciprocated: "The educator does not expect the student to experience this inclusiveness mutually" (Wells, 1984, p. 84).

One recurring theme in the European literature (see Dilthey, Froebel, Greene, Husserl, Merleau-Ponty, Noddings, Peck; Pestalozzi) refers to Buber's (1978a; 1978b) notion that the "teacher . . . is the teaching" as explained by Wells, (1981, p. 84): "The character of the teacher as a unified being whose own cry—[an invitation to the student to enter into a pedagogical relationship]—is the teaching" (Wells, 1981, p. 84). According to Wells (1984), because the student's call is answered as hailing from a concrete and real person, the student experiences meaning and feels valued. I have already shown how the European literature states this. Wells' (1981) use of the expression "unified being" is analogous to what Merton—who described himself as a Christian existentialist (Pennington, 1987, p. 163)—described and understood as being a totally free person. The pedagogue's experience of pedagogical relationship, therefore, is one of entering into a genuine dialogue—albeit a tacit dialogue which enables the who-I-am of the pedagogue to speak louder than the what-I-say of that same pedagogue.

Wells (1981, p. 92) called for an intensification of the teacher-student relationship by means of improving interpersonal dialogue and, in a mutual manner, an increased sensitivity to the Buberian I-Thou dialogic relation which characterizes the pedagogical relationship and the teacher's experience therein.

The Teacher's Experience of Pedagogical Relationship

In the European literature Bollnow and van Manen provide rich, thick, substantive sources of hermeneutic and phenomenological research through which the teachers' experience of pedagogical relationship can be read and deciphered directly rather than in an inferential manner as with much of the other European Literature presented thus far. This next section is intended to concisely present some of the recent understandings of teacher's relationship after 1989, mainly with the work of Bollnow and van Manen, respectively.

One contribution by Bollnow (1989a) made to enrich our understanding of the teacher's experience of pedagogical relationship includes that of the teacher viewing the pedagogical relationship as a double-sided relationship wherein "two important interdependent and reciprocal directions are discernible. One is the affective or emotional disposition of the child toward the adult, the other, the corresponding orientation which the adult brings toward the child" (p. 9).

Bollnow (1989a; 1989b; 1989c) viewed the teacher's experience of pedagogical relationship within the context of educational virtues, which was a new and unexplored concept until they were re-iterated and expanded by van Manen (1990, 1992). The educational virtues which Bollnow (1989c) talked about and explained in minute detail addressed the teacher's experience of pedagogical relationship.

First, affirmed Bollnow (1989c), the teacher has to have confidence in the child. Bollnow defined confidence in the sense of believing in the capabilities of the child. But more important than confidence was the teacher's experience of having trust in the child. Bollnow viewed the teacher's trust as mandating a response from the child whereas Bollnow viewed confidence as being one-sided, from the teacher perspective, that is. Bollnow (1989a) cautioned that the teacher's and parent's experience of pedagogical relationship was one of recognizing the darker side of children in which case "the task of the adult lies in comforting and being available in the face of such threats" (p. 10). In addition, Bollnow also referred to the need of the teacher to believe in the child in an unconditional manner: "[The] educator will muster new trust after all the emotions of disappointment have passed, because he or she knows that without it educational help is fundamentally impossible" (p. 43).

In addition to this, the teacher experiences educational love for the child which "is bright and full of joy, [and] free of oppression" (Bollnow, 1989c, p. 46). Furthermore, Bollnow (1989a) counselled teachers to let children experience sentiments of admiration for them. The subsequent experiences benefit both child and teacher, the latter's experience being one of feeling valued and cared for by the child.

Another virtue which is experienced by teachers in a pedagogical relationship includes Marcel's (1935) virtue of *disponibilité pédagogique* also mentioned by Bollnow (1989c) and van Manen (1991), and explained as a type of pedagogical availability or ever-preparedness. Bollnow (1989c) explained in detail his understanding of the teacher's experiences of other virtues, namely those of: patience, hope, humour, goodness, serenity—which is evidence of a "cloudless inner life" (p. 53). Bollnow (1989a, 1989b, 1989c) also recognized the existence of many other unnamed educational virtues present when a teacher is engaged in a dialogic pedagogical relationship with children. In another document, Bollnow (1989a) also identified how the teacher's experience of pedagogical relationship is one of impartiality, honesty, the ability to separate the teacher's life from the child's life; the teacher experiences demands of self-discipline and dedicated diligence.

Educational Virtues

Evans (1989, 1991b) commented on Bollnow's (1989c) notion of educational virtues. Evans recognized educational virtues as cohesive forces that bind the pedagogue to the world of the child. It was out of a sense of pedagogic responsibility, as van Manen (1991) expressed it, and out of the teacher's personal *Lebensphilosophie,* as Bollnow (1987, p. 121) expressed it, that Evans understood the seat of educational virtue which lay deep in the teacher's sense of pedagogic orientation to the child.

Evans (1989) supported the notion of the pedagogical relationship *sui generis* as being a type of vocational call to the teacher's educational responsibility:

> There is to pedagogy and pedagogical relations a certain inner unity and lawfulness that does not depend on any outside factors or sources of external support. The elements of a pedagogical relationship are neither merely arbitrary nor subject to external definition or constraint, but are already and from the first moment implicated (given) by the fact of pedagogy itself. Bollnow (1987), for example, has pointed out how pedagogical relations and pedagogical situations possess a certain inner lawfulness or intrinsicality that allow us to speak of pedagogy as an *autonomous human science*. In relation to the "virtues" educators need to possess in order to carry out their profession successfully, Bollnow (1979) writes that these (virtues) are "not therefore any requirement imposed from the outside, but attributes which can be derived purely immanently from the nature of the process of education itself" (Bollnow, 1979: 78). . . . Acting out of a strong sense of what is educationally responsible has now a place to resist various partisan assaults and precisely this *is* the educator's function. (p. 16)

The European literature's contents of the teacher's experience of pedagogical relationship would not be complete without the summative work of van Manen. Van Manen's contributions to our understanding of the teachers' experience of pedagogical relationship must not be minimized because of their strength and groundedness in pedagogic practice.

Pedagogical tact and pedagogical thoughtfulness. The majority of one's understanding arising out the teacher's experience of pedagogical relationships comes out of van Manen's (1991) monograph *The Tact of Teaching: The Meaning of Pedagogical Thoughtfulness*

which contains descriptions of various teachers' experience of pedagogical life. Throughout this monograph, van Manen speaks of the meaning of pedagogical thoughtfulness and pedagogical tact, using insights from examples of children's pedagogical lives.

With respect to the teacher's experience of pedagogical relationship the contributions of van Manen to the European literature are two-fold. First of all, van Manen has extensively described the adult experience of being with children and taking care of children, and secondly, this description appears to be based on parental and classroom-based observations made by van Manen as a human science researcher and by many of his colleagues and students. I have linked closely van Manen's reflections on pedagogy and the role of the parents and teachers in their pedagogical role with children as a way of uncovering the experiences that teachers live through in that role with children.

Pedagogical tact and pedagogical thoughtfulness (p. 8) are two experiences lived by the teacher when engaged with children. These two terms were coined by in the nineteenth century German pedagogical literature by Herbart (1802, cited by Muth, 1982, in van Manen, 1991, p. 225).

> Pedagogical thoughtfulness is the way that educators grow, change, and deepen their sense of self as the result of reflecting on living with children; and pedagogical tactfulness is the increased sensitivity that educators demonstrate as they deal with young people in everyday educational situations. (van Manen, 1991, p. 244)

Van Manen (1991) suggests that the teacher becomes an embodiment of the good and essential pedagogical qualities:

> A sense of vocation, love of and caring for children, a deep sense of responsibility, moral intuitiveness, self-critical openness, thoughtful maturity, tactful sensitivity toward the child's subjectivity, an interpretive intelligence, a pedagogical understanding of the child's needs, improvisational resoluteness in dealing with young people, a passion for knowing and learning the mysteries of the world, the moral fibre to stand up for something, a certain understanding of the world, active hope in the face of prevailing crises, and, not the least, humor and vitality. (p. 8)

The aforementioned pedagogical qualities are present through the teacher's everyday pedagogic life and become apparent through the teacher's experience of pedagogical relationship. According to van Manen (1991) the teacher's experience of pedagogical relationship is one or many of:

1. ongoing "renewal in a world that is constantly changing around us and that is being changed by us" (p. 3);
2. a "living process of personal engagement" (p. 4);
3. remaining "aware to the total lifeworld in which young people grow up, learn and develop" (p. 7);
4. standing up for the welfare of children and consequently being criticized for this;
5. accepting to have one's personal existence transformed by the powerful influence that children exert on the teacher which will radiate throughout the entire teacher's life (pp. 10-12);
6. answering a vocational call which animates and inspires the teacher (p. 24);
7. being oriented to children (p. 30);
8. being deeply moved and concerned with the child's *becoming* (p. 24);
9. providing security and safety so that children themselves may learn to take risks, (p. 55);
10. providing support for children so as to develop their sense of independence so that they may likewise find their own direction in life (p. 59);
11. pedagogy fraught with tension and filled with contradictions, (p. 61);
12. and finally, being expected to "exercise a responsibility of *in loco parentis* toward all those children entrusted to their care" (p. 5).

In explaining *in loco parentis*, van Manen states that "professional educators, if possible, must try to assist parents in fulfilling their primary pedagogical responsibility. In other words, out of this primary responsibility of parents flows the teacher's charge as a responsibility *in loco parentis*" (p. 5). Later, van Manen reproaches educators for having "not sufficiently reflected on the pedagogical roots of teaching as standing *in loco parentis* with children" (p. 21).

Finally, van Manen (1991) sees the educator—parent or teacher—as experiencing many different kinds of understanding which all require sensitive seeing and listening (p. 83). These types of experiences of understanding include: nonjudgmental understanding,

developmental understanding, analytic understanding, formative understanding, and, "pedagogical understanding which is facilitated by trustful sympathy" (p. 96).

The entire summative teacher's experience of pedagogical relationship described above by van Manen (1991) unfolds within the Bollnowian (1989a; 1989b; 1989c) pedagogical atmosphere "conditioned" by love for the child and the inherent uniqueness of that child (pp. 65-66); by hope which provides meaning for the work done with the child (pp. 67-68); by taking responsibility for the child (p. 68); and by being called upon by children to be served because of the pedagogical authority that comes with the role of being teacher (p. 69).

From the entire body of European literature reviewed thus far, it appears that the role of the teacher and that of the parent are very similar if not quasi-identical. The entire body of the European literature reviewed tends to point to the role of the educator as being a pedagogical role laden with numerous responsibilities. The extent to which teachers "feel the weight"of these responsibilities on their pedagogical shoulders speaks of their experience of pedagogical relationship with children.

Responsibilities of teachers. Finally, the latest important contribution of the European literature toward understanding the teacher's experience of pedagogical relationship is the recent work by several contemporaries (Arnett, 1992; Evans 1989, 1990, 1991a, 1991b; Greene, 1978, 1986; Peck, 1987b, 1993; Sarles, 1993) who speak of the responsibilities educators have *vis-à-vis* children as a result of their vocational, contractual, or socially-constructed engagement with children. In the European literature, the question is posed: "How can we remain faithful in our speaking to a pedagogic concern for the personal needs and individual well-being of the children in our care?" (Evans, 1989, p. 7). Children need and have to be cared for within families and communities (Peck, 1987a, 1987b).

The European literature often referred to the fragility of the pedagogical relationship and the call to educators to be responsible and caring for children:

> The relation between education and child is in many ways a unique relation, the contours of which have begun to be explored. It is in some respects a delicate, fragile relation which can easily be damaged or crushed out of shape by those lacking an appreciation of its true character. That is why it is important that those in whom we place pedagogic

> authority have already grasped something of [the relation's] essential nature. (Evans, 1989, p. 6)

Greene (1986) challenges

> teachers to empower . . . people [students] to "come together in speech and action," as Arendt (1958, p. 25) put it and . . . create a space where freedom could be achieved and something in common brought into being. . . . This public realm or this "common world" could only be constituted by people with distinctive perspectives, each granted equal regard. There is no question but that there are rules that must govern such a coming together. There are norms that must be satisfied. They have to do with fairness, mutual respect, concern, consideration for others' freedom, forgiveness, friendship, authentic expression, even love. . . . [and] clarity of language; since, without all these, there would be no space, no possibility of articulation, no possibility of a common world. (Greene, 1986, p. 52)

Teachers need to follow these norms in their relations with students. That is a part of their pedagogical life experience.

Discussion of the European Literature

The European literature, especially with the work of Nohl, Spiecker, Merleau-Ponty, and van Manen, informs us as to the origin and genesis of pedagogical relationships. Hermeneutic phenomenologists and human science researchers (Bollnow, 1989a, 1989b, 1989c; Nohl, 1957; Spiecker, 1984; van Manen, 1986, 1991, 1992) have described the notion of pedagogical relationship as being part and parcel of their understanding of pedagogy. I consequently used Bollnow, Spiecker, and van Manen's work extensively in understanding the review of the European literature and in reconstituting it within the teacher's experience as it emerged from the exploratory study's data. Throughout the European literature, it seemed that the researchers tended to take for granted the notion that pedagogical relationships are commonly understood within the context of teacher-student interactions.

From the presentation of the European strand of literature it became apparent that certain human science researchers (Bollnow, 1989c; van Manen, 1992) had assumed that examining mother-child relationships was a way of gaining insight into the nature and meaning of

teacher-student relationships. To a certain extent, it was possible to infer from early parent-child pedagogical relationships some implications for teachers' experiences of pedagogical relationships.

However, in order to interpret the pedagogical relationships as a relationship *sui generis*, one must have understood the context of relationship within early mother-child relationships. From the literature it appeared that, traditionally, mothers were seen as the primary care-givers of children. Hence, many researchers matter-of-factly assumed that the mother is still the primary—and sometimes the only—influence present in a young child's life. My own life experience as well as that of many of my male friends indicates a change in this direction. For a variety of reasons fathers are now taking on more significance and pedagogic responsibility for bringing their very young children into the world. This is an area of literature which needs to be filled. Perhaps I will be able to extend my understanding of pedagogical relationship from a parental perspective as a new father with my daughter and another child-in-the-making to be born in February 1995. This is a theme which arose from the exploratory study's data that, for teachers, being a parent and grandparent imbued to the teacher's pedagogical life another way of "seeing" children.

One implication deals with relational interactions. The interactions within the relational triad—mother and father and baby—or relational dyad—mother or father and baby, depending on social circumstances—are determined to a large degree by the conceptual framework within which the parent(s) approach(es) the child. Spiecker (1984) said that this framework needed further research. Adults also have at their disposal informal theories that indicate which experiences help a young child acquire these qualities. Modern day Western informal theories held by educators provide quite a bit of information about the social conditions under which a healthy psychological growth is supposed to be possible (Kagan, cited in Spiecker, 1984). Aside from this general reflection on the lifeworld of adults and children the literature does not address how a teacher's conceptual framework specifically affects interactions in the teacher-student relational dyad or in a teacher-student-group relational triad.

At one point when reviewing the European literature, I felt that research about pedagogical relationships understood from the students' perspective could be informative about the teacher's experience of pedagogical relationship. I discovered a wealth of information in Dutch and German philosophy dealing with how children make sense of the

world (Bollnow, 1989b; Langeveld, 1983a, 1983b, 1983c; van der Linden, 1991; van Manen, 1986) as well as numerous articles in a now defunct refereed journal *Phenomenology + Pedagogy* (Adan, 1987; Aptekar, 1992; Greene, 1985; Grumet, 1983; Langeveld, 1983a, 1983b; Lippitz, 1986; Matthews, 1983; Meyer-Drawe, 1986; Polakow, 1986).

I also searched in recent European publications for pertinent articles. In the Dutch literature, an empirical study (van der Linden, 1991) elaborated the theoretical constructs of the lifeworld of Dutch youth aged 12 to 21 and substantiated it with empirical evidence. The global understanding which I gained from these studies and articles helped me understand the tremendous complexity of children and teachers' lived experiences. Consequently, I felt better positioned to begin the analysis and interpretation of data arising out of my research. However, understanding children and seeking out the teacher's experience of pedagogical relationship in all my readings occurred in a seemingly complete and complex tapestry within the work of Bollnow (1987, 1989a, 1989b, 1989c), Spiecker (1984), and van Manen (1986, 1990, 1991, 1992) who have contributed greatly to our understanding of the pedagogical relationship by partially grounding themselves in Dilthey's (1971) *Geisteswissenschaftlichen* pedagogy.

Rousseau emphasized explicitly the right of a child to be a child (Spiecker, 1984). In exercising this right, the child places significant adults—teachers among others—in a position of understanding and caring for them. Recently, there have been recent attempts to reiterate these rights (Rights of Children, 1974, 1979). The advocation of rights implies that children are caught in a social fabric of one kind or another. Teachers make up this social fabric and, as such, become pedagogically positioned (van Manen, 1991) to help the child in need (Evans, 1989; Spiecker, 1984). For a pedagogue, refusing to help a child in need means willingly not answering to the very essence of pedagogy. Overall, the teacher's experience therefore of pedagogical relationship is one of answering a vocational call to meet a child in need.

CONCLUDING DISCUSSION

Two life-transforming pedagogical events involving children led me to appreciate the European literature's perspective that the pedagogical relationship is grounded and rooted in the parent's—either father, mother or both's—relationship with the child. The first event involved the conception and subsequent birth of my beautiful daughter Mireille at

the end of the exploratory study, and the second wondrous event which took place toward the end of the final writing stages of the dissertation, involved a second conception of an as-of-yet unborn but beloved child. My *vrai-monde* experience of new-found parenthood and subsequent parenting provided me with a better understanding of how to view the literature dealing with pedagogical relationships. The literature originating from the areas of maternity nursing (Ludington-Hoe & Golant, 1985) and neonatal research (Lauersen, 1983; Verny & Kelly, 1981; Tomatis 1987, 1990) which reported specific dimensions of pedagogical relationships as originating between parent—both mother and father—and the child took on new meaning as my pedagogical role changed from being a teacher to becoming a parent. Becoming a parent also enabled me to examine the pertinent literature with a more pedagogical and introspective eye—Judson's (1982) quiet eye.

From the two bodies of literature, I agree with van Manen's (1979b) statement that the manner in which it is understood in Europe is not the same as in North America. In the North American literature, educational researchers and philosophers speak of various aspects of this relationship within the context of the schooling of students without first defining or explaining what they understand pedagogical relationship to mean. One possible explanation for this may be because much of the work on teacher-student relationship reviewed was based in developmental psychology in North America. Hence, the findings focussed more on specific aspects of behaviors observed within teacher-student relationships. For example, some of the research was specific to developmental studies of preschool children (Elgas, 1988; Gershman & Hayes, 1983; Stohl, 1981). Other studies were concerned with the moral development of children (Lyons, 1983, 1987; Fowler, 1980; Kohlberg, 1980) or with the development of counsellor-student rapport (Ellickson, 1983; Taylor, 1985; Vargas & Borkowski, 1983).

Another possible explanation lies in the view of the notion of *pedagogy* which is a culturally-bound view (van Manen, 1979b, 1990, 1992). In North America, the term pedagogy is understood differently than it is in Europe. Hence, the notion of pedagogical relationship in the European literature appears to be understood differently, probably because of its philosophical groundedness in Dilthey's *Geisteswissenschaftiche* pedagogy.

The North American literature often closely and implicitly equates teacher-student relationships as a series of interactions which assume the existence of an overall pedagogical relationship. Usually, specific characteristics of the interactions between teachers and students were reported rather than the teacher's experience *per se*. The

literature tended to be focussed on student-teacher interaction. With this nature of reviewed information, it seemed rather impracticable to discuss notions of philosophical existentials, as in the European literature, in conjunction with North American studies. For example, conducting a philosophical analysis as to why kindergarten students like their teacher was not really appropriate considering the type of information contained in many North American studies. Perhaps this was because the majority of the literature prior to 1986 from the North American body of literature tended to be rather positivistic (Popper, 1973, 1984) and quantitative in nature. "It is clear that the North American language of . . . [education]. . . is more closely related to social engineering and the empirical sciences" (van Manen, 1979b, p. 6). Quantitative information contained within the reviewed literature did not lend itself well to existential analysis as implied by Strasser (1963) and Tesch (1990). This had left me without some kind of suitable conceptual framework onto which I could "hang" findings from the literature review.

My research into the teacher's experience of pedagogical relationship presupposed that being grounded in actual classroom pedagogical practice, as viewed from the practitioner's perspective, could reveal other dimensions of pedagogical relationships than those jointly described in the research literature from both North America and Europe. Understanding Levinger's (1982) five-phase concept of relationship development highlighted the importance of the role of interpersonal communication in the foundations of pedagogical relationships. Levinger's work exemplified a case where the North American literature was fully supported by the European phenomenological literature. Within Levinger's conceptual framework, I was able to situate the literature reviewed within my evolving research.

At some time between the second and third phase of the literature review van Manen (1990) suggested that examining certain "theoretical considerations of pedagogical relations could be illustrative of pedagogical relationships" (p. 162). These considerations did indeed strengthen and better define my understanding of pedagogical relationships. I encountered an entire body of theoretical considerations especially in the European literature with the work of Bollnow, Buber, Evans, Greene, Husserl, Nohl, Spiecker, and van Manen, respectively.

Some authors who live in North America such as Burch (1991), Evans (1989, 1991a, 1991b), Greene (1978, 1986), and van Manen (1979b, 1982, 1984, 1985, 1992) have tended to recognize the difference in philosophical versus pragmatic orientations and, as in the literature

published in French by Merleau-Ponty (1955, 1975, 1978), have bridged a gap between the differing North American and European continental approaches. Generally speaking, the manner in which the notion of pedagogical relationship is viewed and contributed to by these scholars within their "intercontinental literatures" is within a framework of existential philosophy, phenomenology, and exegetical hermeneutics.

In recent years, the work of certain other North American authors (Bergum, 1986; Briod, 1991; Clandinin, 1991; Clandinin & Connelly, 1986, 1990; Connelly & Clandinin, 1990; Greene, 1978, 1985, 1992; Huber, 1992; Smith, 1989), along with the literature of many of the European thinkers, (Bollnow, 1987; Dilthey, 1987; Langeveld, 1983a, 1983b, 1983c; Merleau-Ponty, 1967b, 1992; Teilhard de Chardin, 1959), have been instrumental in providing me with a backdrop of understanding for interpreting, analyzing, and reconstituting the data emerging from my research.

Overall, while the literature addresses various facets of relationships between students and teachers, the North American literature and the European literature do clearly call for further research into this unique type of human relationship which is the pedagogical relationship (Evans, 1989; Gehrke, 1982; Spiecker, 1984). A purpose of my study is to attempt to begin to answer this call by grounding my research in the pedagogical lives of teachers, thereby hopefully making a small contribution to the greater community of learners.

CHAPTER THREE—METHODOLOGICAL CONSIDERATIONS

From the North American and European literature reviewed, it appeared that the pedagogical relationship is strongly rooted in parent-child interactions and mainly with the mother-child relationship (Bollnow, 1989c; Nohl, 1957; Spiecker, 1984). Four researchers—Bollnow, Spiecker, Buber, and van Manen—have provided theoretical and philosophical backgrounds that served to inform me about the teacher-student pedagogical relationship which is a Buberian dialogic relationship. From the literature reviewed it seemed that insights into the teacher's experiences of pedagogical relationships could emerge if research were done with teachers and students in classrooms.

SELECTION OF A METHODOLOGY

I struggled in search of a methodology which could help me best gather data, interpret it, and then bring it back to the participants so as to serve as a starting point for discussion and reflection. Because of my early experiences in the exploratory study, I recognized that interviewing and talking with teachers would lead me to better understand their pedagogical lives. I felt quite comfortable that grounding myself and my research data in their Lebenswelt would bring to life teacher-participants' experiences of relationship with students. If I were able to sensitively and empathetically interpret what they communicated, perhaps I could contribute some understanding about pedagogical relationships useful for informing others about pedagogical and administrative practices.

I continued to search out a methodology which would be appropriate to studying teachers' experiences. Based on my experiences during the exploratory study, I knew that my research question—"What is the teacher's experience of pedagogical relationship?"—could not easily be addressed within narrow methodological perspectives. I needed a methodology that would allow much leeway as to the kind of data collected, and yet permit me to physically and intellectually work with that data so as to let them reveal meaningful insights about teachers and students.

During the exploratory study, the data were largely descriptive and was grounded in a school setting. The quality of these data had corresponded closely with Miles and Huberman's (1984) depiction of qualitative data as being "well-grounded, rich descriptions

and explanations of processes occurring in local contexts" (p. 15). Even though my research background was well-steeped in quantitative research I recognized that "number crunching" would not really inform me about what it is like and what it means for a teacher to be involved with students. I recalled my experiences in my grade five class and really could not find a way to match "numbers" with "people" even though I like "crunching numbers" because of my personal interest in mathematics.

In my preliminary analysis from the exploratory study, understanding the meaning of what I had experienced, observed, and collected required me to work inductively. All through the emerging levels of the analysis of data, "process"—how I viewed data and how I interpreted them—became key to understanding, describing, and explicating the research question. But interpreting classroom-based data was not enough because I usually had to return to the teachers to ask questions so as to fill in missing contextual information.

When I returned to the literature to seek out a methodology which would clarify what I needed to do, I was encouraged by Bogdan and Biklen's (1982) work which provided background information about qualitative methodologies. Subsequently, I chose to work within a qualitative paradigm and, more specifically, using an interpretive methodology. I discovered that doing a traditional thematic pattern analysis (Bogdan & Biklen, 1982) was an excellent way of coding and then interpreting data. Thereon, I felt more comfortable because this interpretive methodology seemed to "fit" well with the data. Somehow, the participants also seemed to sense that I had resolved my "methodological struggle" because they seemed to be more at ease than before, especially when we were taping our conversations. This was possibly due to the fact that I became more comfortable with what I was doing and subsequently non-verbally communicated that to them. Also, I felt that my choice of methodology could facilitate the research process and as Miles and Huberman (1984) expressed it: to more likely "lead to serendipitous findings and to new theoretical integrations . . . possessing . . . a quality of 'undeniability'" (p. 15).

Throughout the process of examining and selecting potential methodologies appropriate to my research question, I was particularly impressed with a number of different methodological approaches. I admit to having been inspired by certain aspects of a variety of these methodological approaches including: grounded theory (Glasser & Strauss, 1967); philosophical hermeneutics (Gadamer, 1976, 1987; Merleau-Ponty, 1955, 1968a, 1963; Ricoeur, 1971, 1973, 1987); ethnomethodology (Garfinkle, 1967); narrative inquiry (Connelly & Clandinin, 1990; Clandinin & Connelly, 1990; 1991); case study research

(Merriam, 1988); phenomenology (Husserl, 1931, 1960, 1970, 1982a, 1982b; Strasser, 1963); and, a type of human sciences research originating in hermeneutic phenomenological inquiry (van Manen, 1990). Occasionally, when I had difficulty interpreting data, I would find myself returning to certain sources of literature to see how similar "difficulties" were dealt with within those methodological approaches. Sometimes doing this was more confusing than anything. Often, I found that the difficulties I thought I was encountering with the data had resolved themselves by the time I back-tracked my methodological paper-trail and located the appropriate library materials. Peer-reviewers and researcher-colleagues were so often key to helping me "talk out" methodological concerns. At one memorable point, when I shared one of my analysis problems in coding some of the data, a sagacious participant said: "Oh! Life's like that sometimes"—and in the very same anticipatory breath—"Will you be here all day again today?" This communicated to me that my research was secondary to being together with her and "our" class. I realized at that point that this kind of "research" was what I had wanted to do after completing my PhD. Somehow, I had let my skewed perception of academia soil a beautiful research dialogue unfolding within my life.

I nevertheless continued to "hone in" my methodological knowledge by on-going reading and discussion because I felt I had to be able to express this within my dissertation and defend my research methodology if the need arose. Therefore, being motivated in avoiding the pitfalls of doing research in educational settings (Delamont, 1992; Strasser, 1963), I steeped myself in various comprehensive works (Bogdan & Biklen, 1982; Merriam 1988; Miles & Huberman, 1984; Strauss & Corbin, 1990; Tesch, 1990) which provided on-going direction for data analysis and collection, especially at the beginning of the research.

At this particular point, kindly allow me to explain the apparent fragmentation of the research into what may appear to the reader as "phases"—an expression I find rather awkward. "Phases" are simply a tool by which I can convey, in written form, the sense of a certain evolution within the research's methodology. The research phases alluded to below are intertwining as well as overlapping because most aspects of data collection and analysis are so inextricably linked that, for all practical purposes, they could not be separated one from the other, either in the field or during the analysis' coding—deconstruction—phase and subsequent strong "readings" (Evans, 1989; van Manen, 1990)—the reconstruction phase. "Doing a strong reading is from the first to last an interpretive

activity in which the stories are viewed as lived interpretations (lived statements) of what it means to be a [teacher]" (Evans, 1989, p. 37).

For the purposes of this dissertation, therefore, the research design described below is separated into phases as an attempt to facilitate the reader's understanding of the design of the study and to provide the reader with a sense of what I call an "oscillating forward motion" which seemed to be a unique characteristic of this specific study. This research "motion" was much akin to ocean waves lapping on a sandy shore, each wave carrying with it a grain of understanding and then quickly receding back to the sea (research site) only to bring back a refreshed view of the practitioners' pedagogical experiences. After a while, a landscape of pedagogy, as Greene (1978) termed it, developed, and the topographical features of pedagogy emerged. One such feature—strong and predominant—was the pedagogical relationship which was of particular interest to me in large part because it was a focus of this study.

PARTICIPANT SELECTION

The participants who self-selected were and still are well-respected teachers within their school district and their chosen fields of specialization. An open invitation was sent out to the staff of St. Herman's School (pseudonym) and seven teachers indicated interest in taking part in this research. Exploratory work then began with these teachers. Because of transfers to other schools and changes in teaching assignments, only five teachers could follow through with the study. By October of 1992, one teacher went on maternity leave and another teacher had such a demanding workload that it burdened that person to continue with the research. The three remaining teachers joyfully accepted to continue with the research as teacher-participants: Florence (pseudonym) teaches a combination of elementary and junior high school students, Cécile (pseudonym) teaches kindergarten students, and Roger (pseudonym) has a part-time administrative posting and teaches part-time in elementary and junior high school.

There were two major reasons why I was pleased that they freely decided to join me in this research endeavour: They were professionals who demonstrated an ability to reflect (Schon, 198[illegible], 1987) on their pedagogical practices and who freely volunteered their time and classrooms to work with me as a researcher. They all possessed a sense of theoretical sensitivity (Strauss & Corbin, 1990) to aspects of pedagogy which affected their practices.

Furthermore, they seemed to be able to abstract and readily discuss theoretical and personal dimensions of their lived experience as practitioners. I think it is important to state that I have entertained and maintained positive professional and personal relationships with these three teachers for more than a decade—the teacher-administrator, Roger, is a former junior high school student of mine from the mid-seventies; Florence and I taught together in another school during the late seventies; Cécile and I have known each other socially since the early eighties. At the onset of the research, our respective relationships could be described as personal and friendly but not close. Our relationship changed during the research experience and we consequently became very close friends and colleagues. The "long-termness" of our relationships may explain why we shared ideas so easily right from the beginning of the research. Moreover, except for Cécile's kindergarten class, these teacher-participants' students were *all* former students of mine: For the students, therefore, I was not a stranger in their classroom and, I believe, this prevented both students and teacher-participants from "staging" or "falsifying" pedagogical ways-of-being. They had no reason to be any different than they were before. It was only me who had now taken on different garb—now in the role of a teacher-researcher.

I believed that maintaining a positive relationship with others on site was an important part of my ethical responsibilities as a caring researcher. I also maintained positive relationships with the teachers who no longer took part in this study because I met them regularly throughout the school and especially in the staff room. Other teachers in the school were not aware of which particular teachers had joined me in the research project because I deliberately kept a low profile and ensured to be "seen" in all areas of the school.

THE RESEARCH PROPER

There was no clear demarcation line between the exploratory study and the beginning of the research-proper. During the late Spring and early Fall of 1992, data collection was continuing and consisted of: classroom observations; studying teachers' videotapes of their lessons; keeping a journal; interviewing teachers; observing and witnessing—in the Christian sense (Groome, 1980)—teacher-student interactions; taping and transcribing interviews and reconstructed conversations; studying photographs of pertinent school events; and taking part in regular school activities. The data were coded into units of meaning and categories, thematized and subthematized according to the norms of

qualitative research methodologies (Bogdan & Biklen, 1982; Miles & Huberman, 1984; Strauss & Corbin, 1990). Content analysis focused in on the teachers' experiences which were probed further during follow-up interviews. All printed and coded data were grouped and categorized over and over again on five eight-foot by four foot sheets of two inch white Styrofoam insulation glued on my office wall.

Demands of data collection continued to change as the research evolved. In the earlier stages of data collection during the exploratory study, it was possible to obtain some understanding of pedagogical relationships by being present and documenting events in classrooms of the seven teachers and by studying archival video-taped and written materials. However, I found it quite difficult to write about these events. On site, one year later, it seemed that it was necessary to "shadow" the teacher-participants from class to class, situation to situation, over extended periods of time throughout several months in order to obtain a better sense of their experience of pedagogical relationship. Concurrently while reading related literature, some of the data gathered from observations and interviews during the exploratory study and the full-fledged research were content analyzed (Miles & Huberman, 1984; Strauss & Corbin, 1990) and were reconstituted to see if clearer understanding of the nature of pedagogical relationships could be gleaned.

Typically during this time, I would ask a teacher-participant when it was most appropriate to come and quietly follow him or her during the myriad of daily activities and interactions he or she experienced. During this time, I would be sketching out rough notes which I would later complete prior to sharing with the participant during a noon hour or after school discussion of the day's activities. During this initial "shadowing" process, I would attempt to observe the teacher-participant in enough of a varied situation so that I could choose one type of teaching situation onto which I could later concentrate. For example, with Cécile, I observed her teaching kindergarten both in the morning and the afternoon to different groups of students but also spent time with her helping students on and off the buses as well as when she did outside supervision of the entire school yard. I found that Cécile interacted more physically with the students and was more affectionate to them as they were arriving at school and leaving on the school buses at the end of their half-day. This kind of observation of her experience with children would serve as a starting point for discussion later on. With Florence, I eventually chose to watch her teach Language Arts in English rather than in French to students in grade five as well as Home Economics to grade eight students. In consultation with her, I found that these two different

age-groupings and widely different subject areas provided rich informative data into which we could both discuss insightfully. In Roger's case, I wanted to be with him not only when he was teaching but also when he performed his administration duties in his office, or in other areas of the school—supervising junior high dances and social activities, getting students to clean their lockers, consulting with teachers. In his office, I quietly sat watching him disciplining students from grade one to nine; I would sit in on some private conversations with some other teachers, and, more specifically, two different parents I knew; with his permission I listened to him deal with parents and students over the telephone. In discussion with the participants, we found that these experiences were typical of the kinds of pedagogical life they lived at school.

It took two to three months of such near-full day observations before I felt assured that I had a sense of what the teacher-participants where experiencing on a day to day basis with their students. During this time, I was taping interviews with them and bring back to them the transcriptions of our interviews for further discussion.

The kinds of questions I asked teachers were usually taken from the data analysis I had done on data collected from previous classroom observations. Even though the four of us are "talkers," especially in dyadic situations, we were able to maintain purposeful conversations most of the time. Sometimes, however, the discussion turned to events peripheral to classroom activities and more on general school happenings or to philosophical matters of education in general. These discussions involved making clarifications and seeking to understand the meaning of the experiences of the teacher-participant in identified and specified situations with students within the school setting.

From the fourth to the eight month, I concentrated on half-day observations often coming to school a few minutes after the bell so as not to be seen by other teachers because I wanted my work with specific teachers to remain anonymous. I would also leave shortly before the noon-hour or after-school bells rang for the same reason. The teacher-participants shared with me during follow-up discussions that they forgot I was even in the classroom and, it seemed, so did their students: One teacher-participant, Florence, joked she would soon be putting my name on the attendance sheets. Physically, I found a full day's observations to be too demanding to deal with in depth. Even if more data was collected, it was not of any more value than the data obtained from a half day's observations: It was simply more of the same kinds of observations which was overly demanding on time I had reserved for

data analysis. During these months, the major categories and themes were isolated and began to be discussed in depth with the participants.

When no new themes appeared in the classroom-based and school-based observations, I continued to explore, usually by means of taped interviews, my understanding of the participants' experiences of pedagogical relationships. I used printouts of my several levels of data analyses—strong writings—as focal points of discussion when going back to the school to meet the teacher-participants. During our discussions, I would encourage the teacher-participants to take the pertinent data analysis document home for a few days so as to reflect on it. Then, in our taped interviews, we continued to dialogue and reflect on their experience of the meaning of pedagogical relationship. During this time, I would ensure that the validation and verification of data were always kept in mind. Asking teachers to talk about their feelings about pedagogical relationships touches, to a certain degree, on their "personal life stories" (van Manen, 1990) and this does not lend itself well to preparing ready-made questions (p. 66). Participants were asked to describe experiences based on events in class, situations, or life stories. Further interview questions emerged from the participants' responses.

By the end of summer break of 1992, I was able to bring back to the three-participants the entire collection of themes which emerged from our joint experiences thus far as well as various levels of strong readings and writings. Together, these themes and our initial attempts to delve into underlying meanings of the interviews served as a new kind data which we discussed either in our homes or in more public areas like restaurants and bistros.

During the 1992-93 year, I was fortunate in doing some guided course work oriented toward phenomenological writing and inquiry. I used this rich experience, to initiate doing stronger readings and writings of the data we had collected. My previous attempts at conducting stronger readings informed me how to proceed in a more personal and empathetic manner at this time. These data served to initiate more discussion with each teacher participant which guided me in the initial drafts of the dissertation which they seemed to enjoy reading. During the 1993-94 school year, entire sections were shared with each teacher-participant and further discussions ensued. These discussions dealt largely with the participants applying some of the theoretical constructs to their on-going practice—as I was also doing because, at this point, I was teaching students from kindergarten to grade ten.

By this time, I felt that my writing and my way of questioning the text of the participant's pedagogical lives had become much insightful and personal because the affectively-laden vocabulary which was beginning to seep into the first, second and third writings and readings of data analysis.

PRESENTATION OF FINDINGS

I was then left seeking a way of presenting the findings that would do justice to my participants' and my own experiences of pedagogical relationship. At first, I simply tried to report my findings in a descriptive way dotted with anecdotes from the raw data. For the participants and myself, this failed to convey a holistic sense of our experiences as teachers. I reflected upon meaningful and evocative modes of relating to practitioners the richness and "sacredness" (Crites, 1971; Sarles, 1994) of the data and of my understanding of pedagogical relationship.

Merleau-Ponty (1960; 1964c; 1965b; 1975) provided insight as to a particular phenomenological manner of understanding experience which was helpful in translating the teacher's experience of pedagogical relationships to a theoretical level. Merleau-Ponty's (1953; 1969; 1992) evocative use of metaphor was a source of inspiration. At this point, I felt that all the reading I was continuing to do was finally coming together—*"aboutir à quelque chose* [coming to a head]" (Personal Journal, March 10, 1993).

Interpretation by Strong Readings and Writings

All the data collected served as starting points for analysis which was done in two dimensions. The first dimension involved doing thematic coding and categorizing of the collected data as suggested by Bogdan and Biklen (1982). These were re-categorized and re-grouped several times until some kind of meaningful patterns emerged. Then, a group of emergent patterns led to the conceptual formation of what I called "over-arching themes." The second dimension of data analysis involved using the categorized themes and patterns as data themselves which served as the textual basis for doing strong readings and strong writings. Moreover, within this second dimension, issues arising out of the tone or flavour of the interview or discussion data was also considered as being "data." Subsequently, strong readings and strong writings were done on this tone of a discussion. Van Manen's (1986) monograph *The Tone of Teaching* was the inspiration for originating this research technique.

What is involved in doing a strong reading? Evans (1989) described that "a strong reading is one which acknowledges the situated and motivated character" (p. 37) of the teacher's stories. He continued: "Reading in a strong way means reading them [data] as each . . . [teacher's]. . . personal practical way of responding to the [research] question" (p. 37). By contrast, a "non-strong" reading tends to treat data as "essentially unmotivated, lifeless and disembodied from the actors" (p. 37). Evans (1989), basing himself on Gadamer's work answered my question well how "doing a strong reading is a question of deciding what belongs to a [pedagogic] practice which is at the same time a question of deciding what does not belong (Gadamer, 1986)" (Evans, 1989, p. 38). Because the readings and writings I did were continuously brought back to the teacher-participants and used as starting points for further discussion, I felt comfortable that these same readings and writings were not disembodied from what the teachers intended but rather, spoke to their experiences.

Evans (1989) described three aspects of strong readings "the task of *reading* [italics added] a text [of an interview, for example] is the process of uncovering what the person writing or uttering the text meant by it" (p. 40); secondly, "the meaning of a text is determined by an interpretive community of readers . . . [but]. . . no single person is responsible for the understanding of a text. Every reader is already a member of an interpretive community" (p. 40); and thirdly, Gadamer's (1975) view that the meaning which is inherent within text "is determined by a so-called fusion of horizons between the reader or interpreter and the text. . . . To read a text is to bring one's own historically situated understandings and questions to the text, which the text answers." (p. 40). However, "interpreting [individual] parts depends on one's understanding of the whole" (p. 41).

In this interpretive research endeavour, I considered strong readings and strong writings as starting points for further shared interpretation and shared reflection with the participants. They consisted of three levels of analysis and interpretation.

Eventually, these different levels of readings and writings helped the teachers and myself to come to a greater understanding of ourselves as pedagogues and as persons as well as to "an understanding of the lives of those for whom we . . . [bore]. . . pedagogic responsibility" (Langeveld, 1983a, p. 7), namely students. Doing readings and subsequent writings whose roots originated in hermeneutic phenomenology seemed to be appropriate for the kind of depth and quality of understanding I sought from the data. I strove to remain true to my research data while "being" with these data and understanding them.

I believe a word of caution may be in order here: When looking at the "understandings"—findings, if you prefer—of our research endeavour, it seems that matching the understandings with the original data which prompted the multiple levels of readings, writings, commenting, and discussing may leave the reader wondering what is the link between the understandings with the original data, especially if these data, were coded and categorized. In the following chapters, the explanation of the quotes and field note observations may sometimes seem to be quite distant from the original thick "text." I do not apologize for this because all the levels of understanding were discussed at length with the teacher-participants. According to van Manen (1990), the expression "thick descriptions" is used to describe the experience of someone (van Manen, 1979a) or the meaning someone ascribes to a lived experience (van Manen, 1990). A thick description is meant to be interpretive and seeks to explore the deeper meaning of lived experience.

VALIDATION OF DATA AND TRUSTWORTHINESS

I acknowledge the particular exigencies of rigor which need to be addressed within this type of qualitative study (LeCompte & Goetz, 1982; Sandelowski, 1986). This research is concerned with presenting knowledge from my empathetic understanding of the participants' experiences in a believable and trustworthy fashion. Nevertheless, Lincoln and Guba's (1985) four elements necessary for meeting the rigors of qualitative research were especially useful to me as guide posts while conducting this research. These four elements included: credibility, dependability, confirmability, and transferability.

Credibility

The process of teacher-participant verification of data served to address the question of credibility. On an-ongoing basis, I brought the analyzed data back to the participants and asked them to verify and validate emergent themes from the analysis. When the participants agreed that the themes which emerged from the data were representative of their experience, then I considered that the research increased in believability. The more those themes "spoke" to the experiences of the teacher-participants, then the more the research became credible. The very few times that the themes did not "resonate" with the participants, I would seek clarification and go through another more stringent analysis. Also, because I am a teacher and, toward the final writing phases, spent time actively

engaged in school life, I was fortunate to live out my data and reaffirm the subsequent understanding from a teacher's perspective once again.

Dependability

The resulting data from the interviews and the on-site observations fully supported the emergent themes. Data collection and analysis continued until no new themes emerged. As well, the processes of strong readings and writings probed for deeper underlying meanings within the data. However, in bringing them back for discussion with the teachers, the data often seemed to overlap and be connected to previously discussed data. I can best say this by expressing that the data themselves seemed to possess their own inherent levels of meaning. During the research I found that nothing could be taken at face value: There was always a story that went along with an event or a shared-experience. The remind-me-to-tell-you-later participant comment imbued to data thick and rich descriptions. Furthermore, the teacher-participants and I reflected on what those themes meant to them and to their practice. This was a way of uncovering hitherto unseen dimensions of the themes which could have been "lost" during the complex exegetical data analysis we were doing. In fact, what seemed to occur was that the more teachers reflected on a certain theme for a while, they would either learn to illustrate it more easily by means of examples from their practice or they would talk about it with more confidence and self-assuredness.

Confirmability

The data, in all their forms and representations, were analyzed thematically. When a participant asserted "Yes, that's what that experience was like for me. That's what the notion pedagogical relationship means to me!" then Osborne's (1990) empathetic generalizability was confirmed.

Aside from the themes and categories which covered my office walls, I maintained a multicolour-coded audit trail on a ten foot by ten foot two-inch Styrofoam wall board to be able to follow data analysis and all the levels of analysis readings and writings. In conjunction with my private research journal, this served to remind me: how this study evolved from its inception; how the research question was eventually formulated from the exploratory field work; how I became more proficient at data collection and analysis; how my understanding of the research process and reacher question matured; and, how theory

formulation and conceptualization eventually blossomed. The interpretations of the data were further "member checked" by the teacher-participants and with peers who reviewed specified sections of the analysis and the final interpretation of the findings.

Truth Value

Truth value (Lincoln & Guba, 1985) or internal validity—the extent to which the findings in this study were congruent with the research participant's experiences (Merriam, 1988)—was addressed by: recognizing and articulating researcher biases and assumptions at the onset of the study (contained in Chapter One); having the data undergo peer review by colleagues and other researchers; member checking of interpretations by the participants; interviews and observations over a three-year period; asking knowledgeable peers to comment on themes emerging from the data; and involving participants in all phases of the research from the conception of the study to the final writing phase. Even at the point of the final writing, there seemed to be a reluctance on the part of the teacher-participants to "let go" of the research. This may have been because of my own difficulty in imposing closure on this research topic which, by its very nature, is antithetical to closure.

Transferability

External validity or the element of transferability (Lincoln & Guba, 1985) may speak more loudly to practitioners who may be interested in the findings of this study. The overarching themes presented in the final analysis served to gain insight into the lived experiences and praxis of those practitioners. An empathetic understanding of the teacher's experience does not lend itself well to drawing generalizations applicable to other situations. The themes were intended as guide posts in order to provide direction because my research "was not chosen to be representative" (Evans, 1989, p. 4). Rather than making generalizations about teachers' experiences of pedagogical relationship, I have let my understandings appear as over-arching themes that could "act as guides for anticipating what may be found in [related situations]" (Uhrmacher, 1993, p. 436). The research may enable the reader to better inform his or her pedagogic practice, in part, based on some of the findings described. This notion of informed practice is intended to be used in the service of and for the promotion of issues which concern educational administration oriented toward pedagogy and practice.

ETHICAL CONSIDERATIONS

An ethics approval for conducting this study was granted by the University of Alberta and by the school district in which the research took place. Throughout this study, I attempted to remain conscious of the ethical considerations inherent in doing interpretive research with teachers who were my peers and with students who were previously known to me. While no situations arose whereby the well-being, psychological or otherwise, of the teachers or their students was placed into question as a result of the research, I was always aware of the need to respect confidentiality during the study and to maintain a sense of protection for the participants. For example, while conducting interviews with all the teacher-participants, private revelations as to their professional philosophies, personal lifestyle choices, and faith commitments often became the focus of discussion. In this dissertation, I did not include information which I deemed potentially nefarious to the participants or to their reputation: I tried to ensure that the final presentation of findings could not be used "against" teacher-participants by ill-intentioned persons.

When interviews were taped and transcribed it was only with the teacher-participants' permission and transcripts were brought back to the teacher-participants for further discussion and verification for accuracy usually well within two weeks. This entire discussion process itself was taped only if permission was obtained anew each time we met. As a result of this follow-up process, the participants had the right to delete or alter any information they wished from the transcripts. This situation rarely arose. All the levels of writing brought back to the participants seemed to be perceived by them as "joint property." Sometimes a participant would turn his or her body, shoulder to shoulder with mine and say "Yeah, I think *we* can say that [this way or that way]" or "I think *we* better be careful here, *we* don't want to be [misunderstood]" (Field Notes, November 25, 1993).

Strict confidentiality was maintained by using pseudonyms from the point of transcription onto final reporting in the dissertation. Early in the study a transcriber was hired; he/she understood and accepted the need to respect confidentiality and privacy. As well, the transcriber respected my requests to not discuss any of the interview contents with anyone but myself. All computer files pertaining to the research were inaccessible to others because the files were either locked or need password access. When doing peer review with other researcher-colleagues and peers, confidentiality was solicited at the onset of the discussion and maintained throughout our discussion except with my advisor and my spouse. Because

all my research documents were housed in my private office at home, my spouse also understood the need for secrecy and confidentiality. In all cases, pseudonyms quickly became used in a very natural manner.

As this research progressed, it required of me a constant level of theoretical sensitivity (Strauss & Corbin, 1990) as well as pedagogical tactfulness and thoughtfulness (van Manen, 1991). This facilitated respecting ethical considerations mandated by this type of interpretive research.

Should reading this Chapter Three give a sense that the research was regulated and stiff because of my use of terms like phases, levels, dimensions, codes, and categories, this was certainly not my intention nor was it the case in practice. The research seemed to evolve naturally into an on-going personal and professional experience for all of us involved in the study. The findings which follow do not seem to be the result of "doing" research. Rather, they seem more like an account of what the individual participants and I jointly understood together as teachers engaged in the lives of children.

CHAPTER FOUR—THE TEACHER'S EXPERIENCE OF PEDAGOGICAL RELATIONSHIPS

This pen-and-ink-and-paper medium cannot adequately present, in a comprehensive manner, my full understanding of the teacher's experience of pedagogical relationship—even if I were an exceptional writer and storyteller, neither of which I am. Even though Chapters Five, Six, and Seven are useful in completing the tapestry of this teacher's experience—which begins with Chapter Four, the experience, nevertheless, remains incompletely presented. Much like a tapestry, also, the experience is portrayed bidimensionally and, if well-stitched, may even suggest tridimensionality. But the full tapestry itself, even if expertly woven, cannot convey the full sensorial experience of the teacher's experience of pedagogical relationship from the analyzed data. My effort at conveying the teacher's full experience is therefore doomed before I even start. Accepting this, I can, nevertheless, present my understandings of what I have learned within this research endeavour. Much like Cervantes' (1605/1954) Don Quixote de la Mancha in his "travels" in Andalusia, I "lived through"—(Merleau-Ponty, 1967a, p. xvi)—a very special experience with my teacher-participants from which and from whom I have learned so much. Also like Quixote's contemporary Teresa of Avila (1566/1980)—one of very few female Doctors of the Roman Catholic Church of all time—I based my reflections of my experiences with the participants as a "way of perfecting" (p. 5) on my own relational Self's understanding of my pedagogical and vocational call to children.

Chapter Four is an attempt to share some of what I have learned about the manner in which teachers experience pedagogical relationships. The teacher-participants revealed that the pedagogical relationship experience involves children, of course, but it also involves other adults with whom teachers interact. Furthermore, the relationship with others prompts the teacher to engage more deeply in a relationship with Self—the very person of the teacher. Therefore, this chapter seeks to present the teacher's experience with children, with Self, and with other pedagogues with whom the teacher interacts as part of his or her experience of pedagogical relationships with children.

THE TEACHER'S EXPERIENCE WITH CHILDREN

A *raison d'être* of being a teacher involves the way in which one is engaged in a relational manner with students. Even though different kinds of meaningful human relationships may exist between adults and children (Ginott, 1965, 1972; Pearce, 1977, 1985; Peck, 1987a), this research focused largely on one such a relationship, namely, the pedagogical relationship. Buber (1970) and Lyons (1983, 1990) spoke of how children and teachers view themselves as separate/objective individuals who are connected in a relational manner to others: Their relationship is characterized by notions of justice and care. According to Lyons (1983), teachers are caring people who take personal risks when entering into relationships with students. Also, how they understand their students as knowers, coupled with their sense of pedagogical caring for their students, colours the way in which teachers engage into relationship with children. This level of engagement with children seems to have provided the teacher-participants a sense of connectedness between themselves and children and the Lifeworld.

In this section, I shall present some of the most important themes of the teacher's experience of pedagogical relationships with children based on the analyses of the data.

Connectedness

Understanding a child involves establishing a sense of connectedness with that child. Cécile's pedagogical practice seems oriented to reaching within a child and drawing the child out from himself or herself into a relational orientation to the world. Florence spoke of the rewards inherent to teaching that kept her "coming back for more." Even though teaching is very demanding sometimes, there are rewards which keep teachers engaged in their pedagogy (Jackson, 1968; Johnson, 1990; Lortie, 1975). One such reward is linked to the level of satisfaction a teacher derives from connections with her students.

> *Florence: I could have just packed it all in and just quit, but there's got to be something that keeps bringing me here and it's not the money. I find teaching very rewarding because in dealing with people we have to deal with ourselves and the more we reflect about our teaching, we reflect about ourselves and the way we are put together. I think teaching allows you to put things together from your childhood and the way you were treated as a child and this is why the effort that goes into these children, that you are so excited by them!* [Vocal inflexion.]

Connectedness necessarily entails relationship with someone else or with something which is considered of value—one cannot be connected to a void. The pedagogical relationship is what imbues to pedagogical action a sense of connectedness. Connectedness involves an articulation of meaningful events or actions as opposed to a disjointed or disparate series of activities. In trying to establish meaningful activities for a life-pertinent curriculum in the classroom, a teacher articulates and establishes relationship with students. The extent to which this relationship is reciprocated by the student may be that ineffable something-that-brings-the-teacher-back-for-more-of-the-pedagogical-experience. The pedagogical experience thus becomes gratifying for both teacher and student because of the sease of connectedness that permeates the pedagogical relationship.

Knowing a Child

One theme arising out of the data deals with the teacher's experience of knowing and understanding children. Knowing children means attending to them and loving them within the various contexts in which they and their teachers jointly experience the world.

Questioning the "tissue" (van Manen, 1985) of the participant's texts reveals underlying meanings of knowing a child: All participants expressed how relationships with children were gratifying. What does it mean to be engaged in a relationship with a child? What does it mean to know a child? Strong readings of the participant's texts reveals that knowing a child means understanding a child—understanding the child's background and how (s)he came to be in one's classroom. Pedagogical relationship may be initiated if certain conditions have been met.

First of all, a teacher's pedagogical relationship with a child originates at the child's home with the parents. When a kindergarten teacher is invited into the child's home the relationship with the teacher, at first, involves a somewhat gauche triadic relationship between the parent, the child, and the teacher. When the parent somehow signals to the child that it is all right to be befriended by the teacher and enter into relationship with that teacher, then a budding pedagogical relationship may be said to begin. When visiting a student's home, the teacher enters into a student's very sacred space under the initial and watchful parental eye. The parent conveys an acquiescence of sorts to the young child that the teacher is a significant person who has "*My* [or our] *blessing to be with you*." This notion of teacher as significant person is supported by the literature (Galbo, 1987a, 1987b; Ginott, 1965, 1972). At this point, in the home or at the beginning of the school year or

when registering for school, it becomes incumbent upon the teacher to create an ambiance which will favour the growth of that burgeoning pedagogical relationship. That ambiance can later be transferred to the classroom setting where the parents are not present.

Concomitantly, it becomes important to understand the context in which the child has been raised. In kindergarten, home visits enable the teacher to get to know the child contextually and developmentally.

> *Cécile: When I visit the students in their homes I am not really doing testing. However, I need to get an idea as to where they are at. I'll have them draw something of their choice and this helps me know whether they are right-handed or left-handed, how they hold the pencil. I also try to determine if there are any language difficulties.*

When talking about determining the degree of dexterity of children, the tone of the discussion with Cécile was neither diagnostic nor clinical but rather pertained to a notion of wanting to be close to students. The home visit and other initial contacts with a student seem to create that first yearning within the teacher to want to know children closely and personally. Reaching out and wanting to know students occurs not only in kindergarten but, it also occurs on an on-going basis within a pedagogical relationship.

In subsequent discussions, Cécile said that she lays out the groundwork for success during the coming years at school during the home visit. This concern with the students' success and autonomy, even before entering kindergarten, seems to be important for many of the actions taken by the teacher later on when the child attends grade school.

Intimately related to this notion of wanting to know children is the teachers' desire to meet the children they will teach. Teacher-participants expressed how they wanted to get to know their students way before school officially started. This was made evident in late August before school started and at the end of the year when they prepared class lists for the upcoming year: There seemed to exist amid teachers a sense of anticipation and yearning in wanting to know their students even though they had never met. Already, there seemed to exist a pre-condition of loving the child even before knowing the child.

Once at school discussions with the participants revealed how students are given the opportunity to engage the teacher in initial relationships independently and autonomously from their parents. This seems to be accomplished in a rather subtle manner: At one point a

teacher signals, by reaching out to a child, an intention to engage in a relationship of some kind or other. For example, the teacher may "wait around" after school pretending to be busy in an effort to appear open to be "interrupted" by a student who needs help or simply companionship. (Students also seem to engage in similar behaviors but are not as proficient at hiding their intentionality.) Another example involves a teacher researching some information needed for a child's science project and calling the child at home at night to let the student know that such and such material has been found. The teacher places himself or herself in a certain pedagogical position so that the child may freely choose to engage the teacher without risk of having the child's "beingness [*son être*]" compromised.

We must reflect upon the teacher-participants' data regarding the teacher's experience of reaching out to a child. In many ways, it is an experience of intentionality, of meeting the child on his or her own territory without risking any danger—psychological or otherwise—to that child. The teacher demonstrates to the child how to enter safely into relationship with someone societally considered to be significant, someone who cares, and someone approved of by the parents, in this case, the teacher. In some situations, the ebb and flow of the teacher's reaching out becomes a kind of dance—a dance within which will evolve over time a reciprocated and dialogical pedagogical relationship (Buber, 1970).

The pedagogical relationship is present throughout the manner in which the teacher presents the mandated curriculum. By maintaining a pedagogy at the forefront of student interest and experience, Florence, for example, becomes an embodiment of a life-pertinent pedagogy. What she teaches is what she does. Who she is becomes what she teaches. Her actions in the classroom and the real-life examples she provides are testimony that the curriculum and the pedagogy are as valid and as pertinent for her as they are for her students. Students listen intently, because what she says may be true and may be of value to them. In being privy to the harmonious interchange between pedagogical practice and personal practice, students are necessarily engaged in a choice: Whether to enter into some kind of dialectical relationship with that teacher or some kind of personal dialogue within themselves dealing with the question of relevance to what has been taught.

The data reveal how, with some students, it seems relatively easy to form a pedagogical relationship; with others, however, years may pass before any sign of a relationship is displayed, as in Roger's relationship with Angèle:

> *Roger: Angèle is a very quiet girl—doesn't do homework a lot. She has quite older parents, in their sixties. And I've talked to her about homework*

> *for the last year and a half and she's starting to do it now. And so I will often make a comment to her personally: "Gee, I really like the way you're doing your homework. It really shows in your marks. You must be feeling better." Even for somebody quiet like her, there's something that I've experienced through time with her that I sense that I had an effect on her, and she's reciprocating now. She likes to show me that she did her homework. It's something that she acknowledges that it's something that I worked, that I* [have] *purposely done with her.*

The teacher's expression of wanting to know the student is not a one-time event. In addition to appreciating the particular familial circumstances of Angèle and knowing her in that context, Roger demonstrated a continual effort to reach out to her. It was this presence of a continual intentionality which intercepted the child's needs and prompted her to respond in action to her teacher's steady beckoning invitation to enter into relationship. What seems most pedagogical here is Roger's patient, yet tacit, invitation to enter into relationship with Angèle on her own terms and in her own good time.

Recognizing and understanding the needs of a child empowers the teacher to know that child. Because different children have different needs, a teacher who gets to know a child even at the beginnings of a burgeoning pedagogical relationship recognizes how the needs of a specific individual may vary slightly from the needs typical of the particular group to which that child belongs.

Attending to a Child

The pedagogical relationship is concerned with and has as a major focus on attending to and meeting the needs of a child. If the relationship is to seem significant for a child, it must address some of the child's immanent and immediate needs. Subsequently, the teacher may decide to act upon those needs and consequently strengthen the budding pedagogical relationship. Data obtained from the teacher-participants points to the importance of such needs and how teachers try to match these needs according to their own gifts and talents:

> *Cécile: Part of knowing the students well involves knowing them contextually. I know the families of each child. When it's registration time, we teachers can pick and choose some of the students we know according to the needs of the families and the children. Sometimes parents want to have one particular teacher and we try to accommodate them as best we can.*

The pedagogical perspective here with respect to understanding the child is one of Cécile acting pedagogically when addressing the needs of her students. Because both students and teachers each carry the baggage of their own life experiences, not surprisingly, some teachers are bound to get along better with certain students and their families than other teachers, and vice-versa. From a series of discussions with Cécile, it seems that her students were given ample opportunity from early in their formative kindergarten years to express a certain level of comfort once they entered into the school setting. This is somewhat like a silent conspiracy with the parents of those children. In identifying closely with children and their needs, is the teacher not acting very much like someone not only concerned about students' education but also concerned about their psychological well-being and comfort?

Strong readings and writing of the data indicate that attending to a child's needs involves believing in the child. Believing in the child empowers the child to enact his or her separate identity from the pedagogue. Before the child is able to fully and freely engage in the pedagogical relationship, [s]he must be his or her own person—autonomous and free from subjugation. Entering into a pedagogical relationship implicitly implies choice and free will. For some adults encountering difficulties with children, however, this may be confused with letting children "rule the roost":

> *Roger: She* [a mother] wanted *to love her child so much . . . that she gave her child whatever she wanted because she wanted to love her so much. And so, I think that we showed the Mom, by our example, how we could love yet put limits on behaviours so that her daughter would learn to become accountable for her actions. I think she understood that. And when she left, it was like . . .* [Roger exhales deeply with a long sigh].

A believing-in-the-child-no-matter-what approach within a pedagogical relationship disenfranchises the child from connecting in an honest and immanent way with the world, thereby threatening his or her psychological well-being. Allowing the child to construct erroneous realities is, in itself, not nefarious to the child's well-being. Discouraging or preventing the child from checking erroneous understandings of the world against the fullness of human experience leads to the child's eventual destruction as a person of integrity. Permitting or enabling this denial of the world is non-pedagogic, perhaps even abusive: It prevents the child from becoming an autonomous and integrated person. When the teacher experiences meeting the child in all his or her immanent needs, then the teacher begins to truly "see" that child.

Seeing a Child Means Loving a Child

What does it mean to see a child—to really see a child? In part, it involves seeing the child as being separate from one's adult Self, and it also involves seeing the child in his or her helplessness and vulnerability—a precarious state of being for the child because it could be perceived by the adult as a condition of "disempoweredness" and inferiority. It is this apparent personal state of disempoweredness which enables the child to be "presented" to the adult and this very same child-presentation serves as a vocational call for the adult to offer to the child to enter into a pedagogical relationship. A moral adult, who may or may not consciously have beckoned forth the child, consequently chooses or not to answer that vocational call to engage the child in pedagogical relationship—an empowering and life-giving relationship. It is when the child is not really seen by the adult that the child may be bowled over by unforgiving and unmindful adult power. This was certainly not the case with Roger who saw the child as a person *becoming*:

> *Roger: Regardless of the behaviour, I always strive to respect* [the integrity] *and dignity of the person.*

Seeing a child—really seeing a child—means loving a child, implicitly and unconditionally (Bollnow, 1989b; Froebel as cited in Broudy & Palmer, 1965; van Manen, 1979a; Pestalozzi, 1898). Seeing a child requires that the adult loves himself or herself as a person first because within that seen-child, the adult pedagogue—a teacher or a parent—beholds his or her own vulnerability and "disempoweredness"—a precarious state of being even for an adult-pedagogue. These two states of being may serve as the sources of openness which enable an initial fledgling pedagogical relationship to be enacted. The experience of pedagogical relationship thereby becomes an intensely double-edged personal relationship with one's Self and an interpersonal relationship with someone else, in this case, a child. The personal relationship deals with the adult who remembers the separate, perhaps disjointed, acts of love and becoming which were bestowed upon him or her as a child in the lived-world—*Lebenswelt*, the interpersonal relationship with others is the presentation of the re-membered Self to the objective world (Husserl, 1931). Loving a child means understanding a child; understanding a child means loving a child. Really loving and understanding a child is only possible within the context of a pedagogical relationship.

In his role as an administrator, Roger had been working out some discipline problems with a girl in grade one.

> [Ronald's Field Notes]: I have been "shadowing him" for the last few weeks. As he works with Laura in his office, I see that he is consistent in his explanation of what he says: What he says and what he does are harmonious. Later, during a follow-up interview Roger shared this with me:
>
> *It really doesn't matter who you are. If you exhibit the same behavior, it affects me in the same way every time. This has become a personal philosophy for me, a philosophy where I respect the dignity of the person. And what I strive to do is to change those habits and behaviors which are unacceptable. So now, I can see anybody, like this grade one girl for example, and it's not the behaviour which I see but the girl, the person.*

Seeing the child really means *not seeing* the child—not seeing the child's shortcomings and not focusing on misbehaviors. This enables the teacher to help the child understand the child's absolute value as a person and the importance of coming to the fullness of personhood.

For the teacher-participants, seeing children and all the goodness therein also involved understanding the various contexts in which the children live. An important context involves the child's home-life which is then transferred to a school context. A sound pedagogical relationship is enabled when parents "prompt" or tacitly signal the teacher to initiate a relationship with their child. Later in the primary grades, pedagogical relationships established with teachers helps reinforce the parent's relationship with the child. The teacher's experience, therefore, is one of knowing the children's educational and social-group contexts.

Educational Contexts

The experiences of the participants helped us understand that children's lives may be understood better when we "reside" with them in their educational contexts. In the case of this study, the educational context was a French Immersion Programme (FIP) school. However, nothing suggests that the data from this school are not meaningful for other teachers. The unique and confessed Christian character of this school, however, may or may not really be appropriate to another school situation. Only further research could inform us of this.

Nevertheless, FIP schools have certain cultural and language exigencies which create extra demands on the teachers. Sometimes teachers have to do moral balancing acts weighing ultimate long-term gain against short-term loss in briefly speaking English instead of

French to a child or a group of students. A teacher may have to compromise what [s]he believes in terms of education because of the potential bad habits that other students could learn from a student who speaks incorrectly or improperly. Because Cécile teaches FIP students, she has developed pedagogical relationships using the medium of the French language. However, she will revert to teaching in English to a student in order to better assist the child's personal development. This compromise of the teacher's educational endeavour is actually a validation of her greater belief in a sound education—that the long-term gain for the student is better assured if she needs to revert briefly to using the English language:

> *Cécile: Last week I spoke in English to my students even though I normally speak to them in French because this is a French Immersion class. I had to speak English because Mikey uses such bizarre verb forms in English that other students had started to adopt these as their own language. I decided to tell the students what was the correct way to speak English and how to say things in a certain* [correct] *way* [in English].

Even though it is not her immediate concern to teach the English language to the students, Cécile, nevertheless, teaches them the proper forms of speech in support of what they have been previously taught at home. This is a situation where what has been done at home is supported by the school and, to a certain extent, what has been taught at school becomes reinforced at home. The teacher's notion of a wholesome or total education for the child, her sense of responsibility to her students, and her sense of duty to the pedagogical ideals she has espoused seem suddenly betrayed when she must interact in English in front of her students. For Cécile, knowing the child also means understanding the child's perspective and the particular context out of which the child operates. This generates a deep sense of mutual and reciprocal respect for both teacher and student. It exemplifies the nature of the respect present in the pedagogical relationship.

Student-Group Contexts

Any person, teacher or parent, acts pedagogically when attending to the needs of a child. One aspect of the "art" of teaching involves being able to gauge and identify individual and group needs. For example, a group need may be as simple as a teacher recognizing when students are tired of an activity in the computer room. The teacher then acts like a shepherd herding her flock so that they can be ready for grade one.

In school, a child usually belongs to a variety of groups and, for a teacher, developing a relationship with that child also involves a relationship with the group in which that child operates. Dealing with groups of students requires a certain tact which is part of the teacher's experience of pedagogical relationship.

> *Roger: It's funny you know, if I sense a little bit of frustration within the group, I might say something. But if I really like a group, I won't say it. I would not want to be in a position where somebody thought I was favoring a particular group. And I don't know why because there's not much I can do to favor a group* [over another].

Dealing tactfully with a group enables the teacher to provide the semblance of liking all groups equally even though teacher-participants reported that this was rarely the case. One reason for this involves teachers' constant juggling of the psychological and group-dynamic paraphernalia associated with different types of pedagogical relationships with different groups. A teacher may offend one group, for example, if the tacitly-shared metaphors owned by one particular group of students are revealed to another group of students—themselves having appropriated a different set of shared metaphors than the former group. More precisely, students consider it a heinous act if a teacher reveals "something" private about their class, especially if the "something" is less than noble—these students' reaction being understandable. The pedagogical relationship, therefore, also involves a relationship with a group of students—perhaps at an entire grade level—and their teacher rather than a one-on-one-teacher-student relationship. The group of students acts as does a corporate body possessing feeling, emotion, needs, and talents.

The pedagogical relationship experience of the teacher with children is also multi-dimensional in nature. There may exist a pedagogical relationship between: an individual teacher as parent or guardian of their own children; an individual teacher and an individual student at school; an individual teacher and sub-group of students (dyads, triads, cliques); an individual teacher with a large group of students (an entire class, a sports team, a specialized student group i.e.: Student Council); an individual teacher with a multitude of groups of students (different grade levels or subject areas); an individual teacher with the entire school community; several teachers with a student; several teachers with a certain sub-group of students; several teachers with a large group of students; several teachers with several large groups of students; several teachers with the entire school community, and teachers with other pedagogues associated directly or indirectly with students associated with the school. Consequently, a teacher is involved in

as wide a variety of pedagogical relationships as there are significant people and groups of people in a school community.

However, there is safety within a group. Dealing with a group of students enables a teacher to direct to a particular student lessons which can only be taught within the safety of the group:

> *Florence: You know, and when I get angry, I tend to get angry at the group. This isn't always good. But I hate to point a finger at one person. When I get angry I tell them: "This is what I expected and this is what I got." And I always hope that the person whom the shoe fits wears it, you know? But I guess they're intelligent enough to pick out who the teacher is talking about. I* [often] *think about the loving I need to give them, I think that they have to feel comfortable because I need to let them know how I feel and why I reacted as I did.*

Nevertheless, Florence is concerned about the well-being of the group: She not only understands each individual child but also understands how the dynamics of the group affect that child.

Developmental Context

The teacher-participants understand the developmental growth of their students. They recognize how a child is different from an adult.

> *Roger:* [Students] *accept the challenge to surpass themselves as individuals. Yeah, I motivate them with points. It would be nice to say that they are motivated by the love of Math and the love of learning, but it's a little tougher, I find, at that age. And I mean, everything else that surrounds them is results.*

Roger admits that he motivates students using grades as a kind of a life-game where it is a way of teaching children to motivate themselves to do something they may not really like to do. Within the classroom, playing life-games is an important manner within which the teacher experiences pedagogical relationship with the students. In a Wittgensteinian sense, these life games serve as a non-threatening meeting-ground where the teacher and the student can safely engage in relationship. The child's need for developing within a safe environment can be assured by a teacher acting empathetically with a student individually and within a group.

Meeting children in such a manner ensures that the teacher will nurture the psychological growth of the child. In one testing situation, Roger became concerned about the injustice

Gisèle was doing to herself by being inappropriately and overly exacting. Roger discussed in depth the reasons why she had genuinely misunderstood one single question on a test and that it "wasn't the end of the world."

In discussing this question with Gisèle, Roger communicates to her that she matters to him and that he will not stand that she treats herself unjustly. This is an expression of a teacher's deep sense of caring for Gisèle. It involves a sense of nurturing her psychological growth by teaching her to what extent it is appropriate for her to be self-demanding and self-critical. In showing her how to treat herself with kindness and justice, Roger is helping Gisèle learn about self-love and self-respect.

But when Roger had this conversation with Gisèle it was not a solitary activity. Other students within the same classroom were also party to this discussion and absorbed the message of love and caring given out by Roger because the message was, implicitly, directed at everybody.

> From Ronald's Journal: Within classrooms, it was interesting to observe how the teacher may be holding a private, yet at the same time public, conversation with a student while other students pretend to be absorbed in their own work.

When a teacher discusses with a student in the quasi-public-privacy of the classroom, other students are party to the discussion and may live through the discussion as if it were held with them. Within the participant's classrooms, it was interesting to observe how the teachers may have been holding private yet, at the same time, public conversations with students while the other students pretended to be doing their school work: While some students may have been diligently finishing this or that assignment, the others seemed to be listening with one ear what was transpiring between their teacher and their colleague. Other students thereby absorbed the message directed at one of their peers which was what the teacher perhaps intended in the first place. Roger and Florence seemed to relish being "spied" upon in this manner by their other students.

Mutual teasing. Another experience of the pedagogical relationship for the teacher relates to the manner in which they engage students in friendly, almost teasing, interpersonal discourse. This presents a feature of pedagogical relationships common to many teacher-student interactions observed during the research period: Often, participants talked about fooling-around or kidding-around with students in a friendly and teasing manner. I personally witnessed many of these interactions.

Within this kind of kidding-around, which is mutual teasing, the student is taught how to negotiate and resolve incongruous situations in lived experiences without compromising his or her own integrity. But this is not any kind of fooling-around: It is one whereby the teacher leads the student to separate fact from fiction—the objective world from the lived world. The teacher acting as a buffer between the child and the world is what is so pedagogical about the relationship between them. This is what makes a teacher different from someone else's relations with a child. It is very similar to the role a parent plays with his or her children. One type of joking-around between one group of students may be totally inappropriate with another group of students. Within certain pedagogical relationships, mutual teasing may represent a unique way in which teacher and student affirm and acknowledge each other's contributions to the dialogical relationship. This may be perceived as being totally inappropriate or even threatening if witnessed by an outside observer. In this sense, a pedagogical relationship between a teacher and a student becomes a very personal relationship in a quasi-public place.

Student disengagement. Strong readings and writings of the data reveal that, for both the student and the teacher, deeply-felt and profoundly-believed empowerment is critical for developing student autonomy. The levels of analyses were based on participants' reports that empowering students to take initiative values students and gives meaning to all their joint pedagogical lives at school. Students' perceptions of being empowered seem to generate an infectious enthusiasm within the classroom. Enthusiasm engages students in the shared-metaphor which binds all the separate pedagogical relationships within a group of students in a classroom. Nevertheless, there are students who, in spite, of a soundly functioning classroom, progressively disengage from the group of students. Moreover, certain behaviors of teachers may have a disempowering effect on students as revealed during the exploratory study. That data revealed that how one of the first indications that a student is perhaps disengaging from school is that [s]he either chooses, or circumstances choose, that [s]he no longer partake of a mutually–agreed upon metaphor. This may be a warning sign that the student no longer feels a part of the classroom-universe or the greater school community. Whether enthusiasm would re-engage disengaging students should be pursued in a future study.

The Future of the Child As Pedagogical Context

The story at the beginning of this dissertation demonstrated how a loving and supportive group of grade five students could flourish even within a cohort ridden with social and

personal suffering. The thoughtful caring within that class as expressed through the pedagogical relationships therein helped Rae become "whole" again in spite of seemingly insurmountable social and economic obstacles.

As their teacher, I was reminded by these caring students to view individual students "right there" along the continuum of their lives. However, looming over this and seeing the "right-thereness" of each child was a kind of *"prevoyance"* [predicting or previewing] of what could happen to each child. For me, there was always a concern about the future of each student in my care. Perhaps this is typically an adult-pedagogue's characteristic—that of being concerned about the future of each child. However, for children, especially young ones, the immanent world "right there" is all-consuming and little else seems to be of importance to them except for the support they experience when an adult stands with them in their "right-thereness."

Within the immanent "right-there" *Lebenswelt*, the classroom is a space wherein wholesome pedagogical relationships can thrive. Whereas before the pedagogical relationship flourished at home in a safe place created by a loving family, now the classroom becomes that sacred and safe child-space for the child, the teacher, and others. But the pedagogical relationship also grows within the larger context of school. The teacher, nevertheless, becomes mindful of the total life which lies ahead of the child. Within school, frameworks that will ensure the child's success in future years seem to be established. Cécile felt that the basics of a sound educational career were laid within a child's first year of school:

> *Cécile: You know, my number one goal for this first year of school in kindergarten is that they learn to like school. If they come to kindergarten and hate school it's going to be a very long and tedious life in school. So I try to make it as pleasant for them as possible.*

The initial relationship she strives to develop is pedagogical in the sense that she it concerned about the success of the child. To ensure better this success, Cécile tries to understand, during home-visits, what the child can do well and what [s]he does not do well. During follow-up conversation Cécile did not use the cliché "finding out his strengths and weaknesses" which is an expression closely and judgmentally tied in to the very nature of the child. The use of the terms *"what the child can do well"* and *"not do well"* contains a sense of the developed abilities of the child at this point which makes it possible for the child to develop those abilities in time. In conversations with Cécile, aspects related to

strengths and weakness were never closely tied in to the inherent nature of the child: They simply serve to present the child within various contexts.

Cécile said that she uses a variety of ways to ensure that students experience success in schools even as early as kindergarten. The likelihood of a student engaging successfully in positive pedagogical relationships is likely to bring about a successful scholastic career within the present structure of schools. Her pedagogy increases in believability as the students begin to verify that what she has said is of pertinent value to them. The pedagogical relationship becomes strengthened, thereby allowing more teachable moments (Stewart, 1993) to occur and subsequently more success in schools.

Willing student autonomy. Cécile is concerned about the development of a wider culture for her students because they live in a school surrounded by an exterior world. The ripple effect of sound pedagogical relationships within a school eventually affects students in other classrooms. This sense of *émerveillement*—[a kind of wonderment and marvelling about the lifeworld]—awakened by Cécile in her kindergarten students became contagious to students in the junior high grades. The beneficial effects of enjoying sound positive relationships in the kindergarten area of the school was conveyed to another physical part of the school by errant and excited students. They became lights onto the world, so to speak, spreading a message of wonder, or *émerveillement*, about a lived experience.

> *Cécile: It's so rewarding to be with these little kids. You know, to see them sit there and to suddenly see the light come on and shine in their eyes when they learn something. This morning, for example, Jerome spoke in French to me for the first time this year. He wanted to remind me that it was his turn to bring the attendance slip to the office. Then I congratulated him and he went down all alone. He could not have done that at the beginning of the year because he was so timid. It's important that the children learn to become autonomous.*

A child's newly-found enlightenment becomes an integral part of the curriculum at hand, the mundane classroom functions and the person-building or humanizing purpose of schooling. Teacher participants reported how this allowed them to understand the child's absolute value as a person and the coming to the fullness of personhood: Children are "beings becoming" (Parker, 1986, p. 25).

THE TEACHER'S EXPERIENCE WITH SELF

In this section, I shall present how the teacher's experience of pedagogical relationship involves, to a considerable extent, a relationship with the pedagogue's Self.

A variety of significant people play different roles in the lives of children. In the case of a pedagogical relationship, one of these people takes on the role of a teacher (Buber, 1970; Nohl, 1957; Spiecker, 1984). But this teacher is a person first of all and the particular character of this same person affects the manner in which the teacher expresses and enacts his or her pedagogy. Understanding how teachers perceive themselves as persons provides insights as to their experiences of relationships with students and other pedagogues.

In Roger's case, teaching is inextricably linked to what it means to be a person. His identity as a teacher lies in his sense of connectedness to the "becoming" of children.

> *Roger: You know, it's funny because I had a call about an interview for a job,* [a] *managerial position. I looked into it. Then I came back to this* [my career], *because teaching is so important to me and such a part of me.* [Field Note: We spoke at length as to what this meant in terms of his sense of commitment to children and what they meant within his life.]

Connecting with children requires that a teacher has the proper personal and relational groundwork in place. Even though a student's parents have established well the foundations of relationships with others, the teacher needs to initiate a personal relationship with that student at one particular moment or over a period of time. A notion of *apprivoisement* seems to be a key feature of the manner in which an early pedagogical relationship evolves. (The French word "*apprivoisement*" is borrowed from St. Exupéry's (1947) *The Little Prince* and, in the manner emerging from the data, signifies not only a process of "befriending" or "taming" but also "to walk alongside a child in full trust and security.") At first, a teacher needs to remain open to "taming," befriending, or winning-over a student by means of an interactional game wherein a promising and budding pedagogical relationship may be initiated. As a caring person, the teacher leaves himself or herself vulnerable to being rejected by a student who is the very *raison d'être* of that teacher's existence. "The discipline of pedagogy . . . can depart only from a description of the educator in relation to the child" (Dilthey, 1971, p. 43).

For students, as with their parents with whom they first engaged into relationship, the teacher is also a real person who has real feelings. Students can then use their knowledge

of interpersonal relationship to reciprocate the teacher's initial pedagogical advance—which are potentially relational and dialogical (Buber, 1970). It is at this point that the relationship between the teacher and the child becomes *sui generis* (Spiecker, 1984): The relationship takes on a pedagogical nature, and a journey into human experience begins. The teacher can then engage in a variety of activities which will nurture the budding relationship:

> *Cécile: One personal benefit I receive from this* [end-of-the-year] *visit to my own home is that they see that teachers are real. It is perhaps this which brings these students back to my classroom the next year when they are in grade one, even sometimes later when they are in grade two. They like to come and see me. But their* [other] *teachers are also "in" on this. Their teachers send them to me so that they can read stories or show me some of the work they have done. It's sometimes hard for me to walk down the hallway because I get a lot of hugs. That makes me feel very good.*

The data arising out of our joint discussions reveals that beneficial effects of pedagogical relationships overflow into one's personal life. The human journey of the child is also echoed by the teacher's own experience: Cécile's spouse, whose work involves teenage children, is supportive of this para-pedagogical activity. Moreover, the continued involvement of the students' parents in Cécile's class serves to demonstrate to both students and the school that they support relationship-building endeavours by Cécile.

Being Called to Reveal Oneself

One aspect of the teacher's experience of pedagogical relationship deals with the manner in which the very nature that relationship obliges the teacher to reveal himself or herself in a personal manner to the student. This often begins when the teacher illustrates a lesson by giving real-life examples drawn from his or her own experience. In such situations students see the "realness" of the teacher and, in an on-going manner, invite the teacher to reveal himself or herself on a continual basis, thereby strengthening the relationship.

For the pedagogue, what are the implications of this ongoing exigency for self-disclosure? In part, the teacher answers the students' tacit call to reveal herself or disclose himself in a personal way to the student. For Cécile the annual lunch and afternoon play at her home serves to let students into her private life and allows her to reveal herself to them in a different way than during the year. Roger speaks of a similar experience:

> *Roger: This annual field trip has always been an opportunity for me to show a side of me that I don't show at school.*

It is both Roger's and Cécile's experience of affection and sense of nurturing for the students which permits these two teachers to reveal themselves to the students and the students to their teachers. In knowing each individual and in having shared a variety of experiences with each student, Roger is prompted to reciprocate, thereby revealing who he is as a person, otherwise he risks becoming a pedagogical "*voyeur*." The pedagogical relationship can only evolve if teachers answer students' tacit call to reveal themselves personally. Teachers then tacitly call students to reveal themselves in return.

Even though the first step in initiating a pedagogical relationship involves presentation of the "teacher's Self" to a student, this same student may not be ready to answer that call. With some students it seems quite easy to form a relationship with them and yet, with others, months or years may pass before a student accepts to enter into relationship with the teacher. The student, like the teacher, determines whether a relationship will occur. Often it is the student who answers to the teacher's gentle beckoning to reveal himself and to enter into relationship with the teacher as in Angèle's case.

Roger presented himself as immanently present to Angèle should she have wished to recognize his "right-thereness," which may have taken on many forms (Goffman, 1959). What makes the evolving relationship "pedagogical " lays certainly not in the doing of homework but, in the teacher's intentionality to attend to the child's needs in a tactful (van Manen, 1991) manner—that is, when the child showed a readiness to be engaged into the pedagogical relationship, Roger was present for Angèle. They could then begin to reveal themselves to each other all the while respecting each other's need to develop the pedagogical relationship over time.

Teacher As a Parent

Pedagogical activities such as parenting and teaching reinforce each other and tend to act synergistically:

> *Florence: Being a parent helps me understand myself as a teacher.*

Teachers who have extracurricular life experiences with children on an on-going basis—such as parenting—can access this experience with children to the benefit of pedagogical relationships with their own students at school.

> *Florence: I feel that's an attitude that is much healthier and I can see that with my own kids too. When I have that kind of an attitude, things work.*

> *And when I'm mad, worried, and la, la, la, la, la because we're in a hurry, we got this and this to accomplish and just do it, well, they balk. They don't want to do it. I can see that, because don't we do the same thing as adults? If the administrator comes on, or anybody comes on too strong and says this is the way it is and doesn't discuss things with us, we do the same thing. They* [students] *have to feel the security that you are in charge, that you are the one who will help them out. I think you can do that and I don't say that I do, but I'd like to say it's the ultimate, that it would be a perfect situation. When they feel secure with you, when they know you're in charge, they know that you know what you're doing.*

Being a parent and a teacher enables Florence to understand better the pedagogical relationship. In a former school, Florence recounted a story of how she observed another teacher become verbally abusive to a group of students and how this helped her understand her pedagogy as a parent and teacher. She wondered:

> *Florence: As a parent you cannot* [normally] *do this, then why should you be able to do it as teacher? I can see it with my own children, when I'm frustrated, when I'm in a hurry, when I'm anxious, and I talk back at them . . . they talk back to me the same way. And then I say, "Don't talk to your mother like that." And here we are. Well, if we talk to them with tenderness. Like when Joshua talks back to us that way. You know, and I think it's the same thing with our students.*

Similarly, teaching enables Roger, who is also a parent of four young boys, to reflect on his practice from the perspective of that experience.

> *Roger: I think certainly what has affected my teaching most is being able to accept the child as he is, with all his imperfections and desires and self-centeredness. Because I think the growth process from birth to let's say five or six years old is quicker than any other, it's cyclical. They do go through states of egocentrism. I consider the major obstacle for growth in junior high is self-centeredness and you see that in children who are two years old. So I've gone through four of them, and I've been able to go from my first one, not knowing what to do, and getting frustrated, to my second, a little more acceptance, to my fourth accepting him for what he is in the hope and in the confidence that it's a phase. So I think* [being a parent] *it has helped me with junior high kids that way. So that way my parenting has affected my teaching. But discipline-wise, my teaching has done my parenting a lot of good.*

Being a parent becomes an important part of understanding the pedagogical relationship and both Florence and Roger are able to transfer their experiences as parents to their teaching. There is something profoundly relational about the manner in which she views what teaching is. First of all, there emanates an element of reciprocity in what Florence says. That children, whether they are students or our own offspring, will relate to us the

way we approach and relate with them: If we relate with them with tenderness, they will eventually reciprocate, if we relate to them with cynicism, they will also become cynical.

Being a teacher involves being able to reflect not only on one's pedagogy but on one's personal and parental self. In this sense teaching is a deeply reflective activity.

Parenting and teaching are fundamentally pedagogical. Parenting and teaching are mutually synergistic activities. The participants and I often discussed how becoming a parent is a profoundly transformative human experience and becoming a teacher is just as transformative. Cécile and Florence discussed how bringing a child into the world or obtaining a teaching license neither a parent nor a teacher make. It is the continual and mutual dialogue which is initiated by pedagogues that eventually bonds them into relationship with children. Bonding with a child re-awakens (Greene, 1978; Thoreau, 1963) the child within the adult and empowers the adult to re-view the world from a child's perspective. Even absence from a child or an absent child does not undo one's "pedagogicness" as a parent or a teacher. Once a parent or a teacher always a parent or a teacher: Once an adult becomes a pedagogue, one is a pedagogue for life: Being pedagogically engaged by a child transforms the adult by, permanently pedagogically-orienting that same adult-now-become-pedagogue into a person fundamentally capable of being with children. However, this same adult may or may not choose to enter into relationships with children in the future.

The notion of the pedagogical nature and similarity between parenting and teaching was highlighted by Roger:

> *It seems that there is something about the way teachers have relationships with their students that's related to the way they understand relationships to their* [own] *children at home, or with their spouses. I think it's dual in a sense that I'm not sure which one affects me more—my teaching affecting more my parenting or my parenting affecting my teaching.*

For Cécile, Florence, and Roger parenting and teaching are closely related and inseparable. Teaching and parenting have their genesis in his formative childhood years. Teacher education does not necessarily begin at the university level but is often born from being a young person working with children. This budding teacher formation could be nurtured by a variety of experiences including formative pedagogical influences from parents and

teachers with whom the young person enjoys pedagogical relationships. Specific abilities related to teaching, for example those related to behavior management, are often previewed when a young person works with younger children:

> *Roger: I had talked about discipline with my wife because she is a teacher as well and our kids listen to our conversations. My Dad was an educator so I heard a lot about discipline, heard a lot about consequences, things that he had done because somebody had done something. So I think I've been looking at discipline and teaching since I've been a kid. It's a part of everything I do and everything I am.*

Roger understands that his role as a person, as a parent, and as a teacher are inextricably linked and are deeply rooted in his own personal family history. In all our discussions, Roger presented and understood his teaching as a vocation. I sought to question what it was that seemed so fundamentally pedagogical about Roger's attitude. I learned, on the one hand, while Roger recognizes the dilemma which pulls students toward their innate desire to learn or toward pressures requiring them to show results, Roger's pedagogy, nevertheless, seemed inspired by a deep sense of unconditional love for the student. On the other hand, while Roger encouraged students to take ownership for their own personal learning, he nevertheless, maintained a sense of protection so students were not brutalized to produce results because of social or societal pressures. His pedagogy, therefore, seemed imbued with a profound sense of pedagogical responsibility. As with Cécile's and Florence's pedagogical lives, Roger's pedagogy is not only learner-centered but is life-centered because it prizes the lived experience of the student. Yet, his sense of pedagogic responsibility sometimes becomes sobered because of prevailing social practices:

> *Roger: Learning is important, everybody tells them that, but then they* [parents] *ask them, so what did you get on your test? You know, even parents, first thing that they say when they get home, how's the right side of your report card?* [This is where the percentage marks are located.] *So I guess I'm kind of contributing to that. I like to think that I don't do a lot of it but sometimes it's for fun too.*

Loving the Child Before Knowing the Child

One aspect in which the pedagogical and parental relationships are similar is that one loves the child before meeting the child. This is reminiscent of a parent loving a yet-to-be-born child as early as the first trimester of pregnancy. About-to-become-parents report that the beginning of the newly-found relationship with their children is unique as compared to all other relationships they have known before (Ludington-Hoe & Golant, 1985;

Nathanielsz, 1992; Verny, 1987, Verny & Kelly, 1981). There is the spark of an unconditional love for an unknown child who is about to enter the parents' lives, either by adoption or by birth. Even though the child is not known, [s]he is already loved. As I worked on this research, I experienced this richness as my own child was desired, conceived by love, and then born in a loving home. Our home will never be the same, physically nor familially! Nor will I ever be the same as a person and teacher.

Interestingly, in a pedagogical relationship involving teacher and students, the teacher displays various nesting behaviors prior to the students' arrival, just like an expectant mother (Bobak & Jensen, 1984; Verny & Kelly, 1981): Preparations are made for tables with matching chairs, interesting toys or writing instruments, classroom decorations, posters on the doors, and so forth. The teacher-participants as well as those interviewed during the exploratory study stated how much they wanted to get to know their students. Even though a teacher does not know the names of students, efforts are often made to extricate a class list from the office at the end of June or in August. Teachers from previous years spontaneously provide information about their former students to incoming teachers and this welcomed information is eagerly accepted by the receiving teacher.

Like parenting, teaching is an activity of love. In this research, all three participants expressed that they enjoyed teaching and how much they loved students. During the various follow-up interviews, the participants discussed how this kind of commitment was an expression of the implicit personal and professional promise they made to care for and nurture the students who grace their presence from year to year.

The notion of loving the child even before knowing the child can be understood when the teacher's philosophical predisposition and pedagogical orientation interrelates teaching with service. For Roger, service is love. The notion of service to humanity attracted Roger to serving children and adults within pedagogical contexts, both as teacher and father.

> *Roger: I think that what attracted me* [to teaching] *is service. And even more so when I came to be a vice-principal. I mean* [as a teacher], *I had served children and now* [as an administrator] *I have to serve adults. It's an amazing feeling.*

In subsequent discussions Cécile, Florence, and Roger both expressed the notion of teaching as a special kind of service to children who are in need of help.

Personal Improvement

Being a teacher and engaging in pedagogical relationships with others allows one to undergo personal renewal and to improve oneself as a person. During this research endeavour, Roger said it allowed him to take some time out to reflect on his career. He was able to delineate certain fundamental attitudes which had changed over the ten years of his career:

> *Roger: It was the teacher in me that taught me how to accept my personal limitations. Now, I'm not afraid to tell students that I do not have the answer. Something had to change in me. Teaching has really changed me into a new man.*

Being vulnerable to one's Self is an expression of how the teacher-participants and myself experience the pedagogical relationship in a personal manner. The pedagogical relationship promotes within our personal life, a relationship with Self' because the relationship which develops with children leads us to reflect upon ourselves as persons and as teachers. Often this reflection brings about a questioning of our life's journey and permits us to change directions. This requires us to "trans-form"—to take on another form different than the original—ourselves and to alter our presentation of Self to the world by taking on another "*persona*" similar yet different, to our original Self.

For the teacher participants, this transformation of Self was enabled partly because of their engagement in the pedagogical relationship and partly because it was facilitated by their relationships with their spouses. For the participants, as well as for myself, spousal support seemed key to their personal and professional success in the transforming aspects of self. The moral support given to a teacher by a spouse is considered very important (Ripley, 1991) and integrating a teacher's pedagogical lifeworld within a teacher's personal lifeworld is similar to the manner in which spousal support is important to teachers on sick leave (Jevne & Zingle, 1991). In Cécile's case, she says that her spouse supported her relationship-building endeavours with students by helping her prepare material for her class and for her home visits. For Florence and Roger, both their spouses who are teachers guided them through trying professional experience.

For certain teachers, however, their inexperience or lack of confidence in teaching certain subject matter "dis-enables" them from being totally present to openness of communication with the student. They have to remain focused on the mechanics of teaching rather than on

the constant interplay of interpersonal dynamics within the classroom. In the past, Roger and Florence had experienced something akin to this:

> *Roger: I attribute* [my uneasiness] *in a sense to the fact that I don't have the experience yet in this course* [Math] *to motivate them like I would in the French class, where my actions would definitely reflect my values. I think most do, like when you look at classroom discipline and interaction, my values come through in that but instructionally, I think that's where I have to go in Math. That's where my improvement has to go. How to motivate the kids to do that and still feel uncomfortable in what I'm doing. That's food for thought for me.*

Healing with the Pedagogical Relationship

One important theme which emerged in the early data analysis involves the curative and healing ability inherent with the pedagogical relationship. When the teacher-as-care-giver becomes worn out or feels "less" (Jevne & Zingle, 1991) from years of intense teaching activity, the teacher's perception of her actual effectiveness becomes skewed and health may be endangered:

> Ronald's Field Notes: The kids seem to love this class. They seem just to want to get on with learning and doing stuff.
>
> Follow-up discussion with Florence: *Maybe it's because I'm too tired or what, but I don't seem to get that impression.* [A long, reflective pause]. *Yet, they seem to be so proud when they make something. Don't they?* [Along with a vocal inflexion Florence looks at me for a supportive response.]

During that specific classroom visit, I felt that this teacher was suffering from signs of burnout, in spite of apparent success. Also, Florence did not feel in control or successful at all during other times. Based on my observations as a fairly-well experienced teacher-evaluator, this seemed to be be strictly a matter of perception on Florence's part. Florence's signs of burnout seemed linked with an apparent low personal self-esteem.

> *Ronald: Honestly, the way you cover curriculum is quite, very integrated, highly articulated with real-life situations.*
> *Florence: Who are you talking about?*
> *Ronald: I'm talking about you.*
> *Florence: Oh, God. We don't see ourselves the way other people see us. You have to realize you're dealing with someone who has very low self-esteem. And very, very sensitive. And my husband has told me a zillion times: "You are your worst enemy." And I know I am but. . .*

The manner in which Florence teaches allows her to feel real emotion as does a *real* person—in Williams' (1975) sense. Our discussions revealed that this was indicative of the

personal investment of her *being* into her pedagogy. The strong emotions of frustration and disappointment which she sometimes felt demonstrated that she put in considerable effort into presenting interesting lessons to students for whom she cared. However, still at this time of making the final revisions within this dissertation lack of immediate appreciation from her students still seems to wear her out. One participant expressed how teachers "give, give, give, until there is no more to give" then they burnout.

From the strong readings of the related data, I have coined the expression "unequalled reciprocity" to describe when the teacher's caring does not seem reciprocated. Unequalled reciprocity is a unique characteristic of the pedagogical relationship. Sometimes, though, reciprocity will be delayed and be expressed by the child in a different manner that is not understood by the parent or teacher as being linked to a previous action. If not guarded, a teacher may eventually become stressed out if [s]he does not understand the manner in which children reciprocate in an apparently unequalled or delayed manner.

> *Roger: It was toward the end of my third year of teaching when I had a major anxiety attack and I have had to live with it ever since. Even though I was very successful and the kids really liked me personally, the noise level within the class was seriously undermining my health. Then I* [began] *burn*[ing] *out and kept getting anxiety attacks.*

Eventually, the relationship Roger was establishing with his students allowed him to begin the healing process. In spite of the stress, Roger, true to himself, continued to teach a life-pertinent pedagogy; he carefully and sensitively chose student materials which spoke to their experiences. Students respected this and loved him as a teacher and as a person. This reciprocal love between the teacher and his students is what allowed Roger to reveal to students, in a vulnerable way, how the constant noise level in the classroom was undermining his health. Over the year, students did not realize to what extent high noise levels undermined Roger's health. Even if he often asked them to reduce their noise level and modelled it with his own voice, the students did not respond in kind—did not reciprocate—until he admitted to them that he was beginning to show signs of burnout. Roger reported to me that after he spoke to them "from the depths of his heart" students were respectful of trying to maintain a low noise levels in his classroom. Since then Roger claims that his health has been restored. [Ronald's Field Notes: Roger's classroom is still acoustically very poor.]

In Roger's case, the mutual caring aspect within the pedagogical relationship is what kept the teacher healthy and engaged in his pedagogical orientation. Acknowledging that

there was reciprocated caring enabled the teacher to be honest with the students and teaching/learning conditions therefore improved. Roger adopted an attitude which he termed *"une honnêteté incroyable"* [an incredible honesty] with respect to his students. This honesty is now used in an on-going manner as a part of a relational repertoire within his pedagogy. Roger is still able to speak honestly to his students as a person and they seem to respect his personal needs. He admits that the healing process is on-going.

Being honest with students enables a teacher to engage in pedagogical relationships with them and it also allows the teacher to heal when burnout appears imminent. Florence and Cécile deal with much younger students and said they now could not identify strongly with Roger's experience. However, they both recalled incidences when they both taught at the senior high school level about the critical role of student's behaviors and attitudes in undermining or restoring the teacher's health and well-being.

Participants indicated that they could renew themselves up to a point by relying on their own strengths. However, they claimed they were renewed better when students displayed reciprocated caring rather than unequalled reciprocity. Participants also expressed that because they genuinely cared for their students, and to a degree, felt valued by certain groups of students, teachers had good reasons for quickly restoring their health and returning to their classroom because students genuinely cared: They felt loved by their students.

According to the participants, rebuilding one's health by means of one's own self-reliance consisted of reminding oneself of some strong outstanding personality traits. Also, these teachers expressed how periodically they needed to refocus on the role of children in their lives. In a sense, a teacher without students is like a fish out of water:

> *Roger: When I go* [and] *when I spend a day at a conference that is not specific to educators* [of children], *I'm lost.*

For Florence, continually engaging in professional development activities helped her regain her focus. For Cécile, reading and developing her numerous talents seemed to enrich her subsequent appreciation of children.

The benefits of refocussing on the significance of children seems to explain why teachers keep coming back for more of the pedagogical experience:

> *Florence: I'm fond of my students. I'm an eternal optimist. That's another thing that I do possess. I am a very optimistic person. I'm a hell of an optimist, it's awful. But do my students see that? I'm very optimistic. I always feel optimistic. Every day last year that was hell, I lived hell last year, every day I went back* [and said]: *"Today is going to be better than yesterday." Every day, for a whole year. I mean, how optimistic can you get?*

Florence and Cécile expressed how increased self-worth had enabled them to see themselves realistically and in context, thereby allowing them to be healed by the sense of nurturing present within the pedagogical relationship. The pedagogical relationship is important for teachers in maintaining and in restoring health.

The data also revealed how situations of near personal burnout enabled teachers to reflect on career and renew themselves. This is something which I experienced personally years before and was able to talk about with Florence and Cécile after writing about it:

> Ronald's Personal Journal (October, 1992): I readily admit that I grew up and matured tremendously in my first two years of teaching. Perhaps because it was because I was only twenty years old when I started that I was more open to growing up or maybe I was simply immature because I had some difficulties with one or two administrators or maybe it is they who first had difficulties with me. In my work with student teachers over the last fifteen years, however, I realize that even if they are in their late twenties or early thirties, that they must also accept the opportunity to "grow up" in many different ways if they decide to become veritable pedagogues and andragogues.

On-going reflection. A teacher sensitive to the transformative energy of the pedagogical relationship may thus engage in ongoing reflection. This research journey enabled Roger to appreciate certain attitudes which had changed during his career. The pedagogical relationship changes the teacher both personally and professionally.

> *Roger: My view of the world consequently changes* [now] *because I have changed.* [During subsequent encounters Roger told me how he can see the world both from a child's and a parent's perspective.]

> Ronald's Personal Journal (November, 1992): While the notion of pedagogical relationship is interpersonal and relational, it also features an intensely personal dimension. Within this pedagogical relationship, I became my own teacher and my own student at the same time. I recognize myself and my way-of-being in every other person I meet, thus creating an ongoing sense of reflectivity.

The pedagogical relationship is fundamental to pedagogy and to what it means to be a teacher. The pedagogical relationship is the life-force which imbues pedagogy with a

transformative ability to bring children out of their states of egocentrism into a caring and loving relational *Lebensphilosophie*. The pedagogical relationship heals the broken or damaged lives of children, parents, and teachers alike. The experience of pedagogical relationship is such a strong force for teachers that it sustains their pedagogy through stressful demanding situations.

Finally, though teachers may consider themselves as one small element in the lives of students, they become involved into the lives of students in a uniquely relational manner within the pedagogical relationship which is intricate and complex.

> *Roger: I really believe that I am but one of many elements in their lives. I do what I can while they pass my way. They'll have other teachers, priest, friends, and relatives. I am but one element along the way. If I can be of some good for them, well then I will have performed my duty well. You know when I first began teaching I had this idea that I was key for* [a] *child's growth. Now, I understand things very differently.*

The teacher-participants recognized that the relationship experiences they have with their students are not isolated within classroom spaces but are experienced in full public view of others adults in the school. These other adults, most of whom are teachers or parents or work in pedagogical roles, can hinder or support the relationships teachers have with students. Even though teachers act out *in loco parentis* with respect to students (Evans, 1989), teachers are *not* their parents. Consequently, teachers need to engage in relationships with parents so that pedagogical relationships with their offspring can be enhanced or promoted. In other situations, a teacher can ride on the coat-tails of another teacher's pedagogical relationships with certain children so that these same children will feel more comfortable in being engaged into a relationship-forming process with a new teacher. According to the participants, this is especially true if teachers are seen to work collaboratively together and seem to "be friends": Children tend to feel part of a "great big family"—to use Cécile's expression—thereby making it easier to form pedagogical relationships with "last year's teacher's friends."

THE TEACHER'S EXPERIENCE WITH OTHER PEDAGOGUES

In this section, I shall present how a part of the experience of pedagogical relationship for teachers involves the manner in which they work with other adults who play pedagogical roles Readings from the data indicate that pedagogical relationships with students are enhanced when teachers work collaboratively with each other and that the pedagogical

relationship strengthens relational bonds with other teachers. This seems to enable colleagues within a school to strengthen professional and personal relationships between each other and to work more collaboratively with each other. Also, when including students in these interchanges, teachers begin to build a shared school community—both students and teachers increasing in worth in each other's eyes.

Relationships with Parents

The relationship that the teacher-participants enjoy with the children's parents were considered an important aspect of the teacher's experience of pedagogical relationship with children. The classroom is a space wherein wholesome pedagogical relationships thrive for a variety of reasons. Whereas before the pedagogical relationship flourished in the home, now the classroom becomes a child-space not only for the child and the teacher, but also for a wider community of learners, such as parents who also interact within that classroom.

> *Cécile: It's more than a teacher-student relationship* [which has evolved]. *I always tell my students that our class is like a big family, that I am the mother and that we have to take care of each other. I've always functioned like that. In fact, children do protect each other, and they watch out for each other.*
>
> Ronald's Field Notes: Interestingly, Cécile has a broad understanding of what family could mean. In respectful form, she shares this life-metaphor with her students. Students then anchor onto this metaphor to be able to negotiate daily events—some of which can try interpersonal relationships. The shared metaphor of family serves the interest of the group in strengthening the pedagogical relationship which binds individuals within that classroom.

Cécile attributes the personal relationship she has developed with the parents in part to her open personality, to the fact that she is their child's first teacher, and to her near-retirement age:

> *Cécile: The parents are free to call me at home for help or advice. I am like a mother to some of those young parents and I do not mind playing that role. I have never had a problem with an annoying phone call.*

The teacher's experience of relationship with parents is also an experience of the pedagogical relationship. Developing a relationship with parents enables her to become intertwined into the entirety of the child's life and experiences. In some cases, she becomes a confidant of the parents as to the manner in which the child or siblings ought to be raised.

Groups of parents as well as individual parents engage children in bonding in a relational way with their teacher.

> *Cécile: I maintain this contact [relationship] because I love them* [the students]. [Je les aime.] *I'm interested in what becomes of them. If something bad happens to them, that hurts me. You know one becomes very attached to these children. I rejoice in their success. Often parents come to me for advice even when these children are in grade one. Perhaps they feel that I am open enough and that I am approachable.*

When a young child enters into the schooling experience, a sound pedagogical relationship is enabled when parents acquiesce to the teacher to initiate a relationship with the child. Later in the primary grades, the pedagogical relationship established at school by the teachers serves to reinforce the parent's relationship with the child but sometimes, parent-child relationships become strained as a child experiences difficulties at home or at school. There is no such creature as a home-child and a school-student even though we label them differently according to their respective pedagogical setting. Teachers, parents and children must engage in a unique pedagogical relationship of their own in order for all to grow and flourish as individuals because they all bear pedagogical responsibility toward each other. Therein lies the notion of education in its French usage: Education as "Formation"—a fashioning of the child into the likeness of what is the best in his or her parents and teachers according to the aesthetic demands of a broader social context.

For parents of children experiencing difficulties at school, the pedagogical relationships which are well established with teachers may serve as a beacon of hope in the resolution of parenting difficulties. The inherent strength of the pedagogical relationship helps teachers work with parents who have nearly given up on their children. The teachers may provide support to a parent in need.

Non-Pedagogical Parents and Teacher Disempowerment

Sometimes a teacher may become an unwilling accomplice in an unhealthy parental relationship with a child. Parent-initiated pedagogical relationships transfer into the school setting even though the relationship is nefarious to the child's development.

> *Cécile: You know Marsha that little girl that cried again today when I tied her shoes, well, let me tell you what happened when I did a home-visit last June. Her mother insisted I use a 96-card memory game which was* [stored] *in the hallway closet. It's a game where there are a lot of cards to match together. Well, Marsha kept cheating and I chose not to do anything about it because I wanted to see where all this would lead. Then*

> *Marsha kept telling me whenever I hesitated and tried to memorize these cards: "Use your head, that's why you have a brain, isn't it. You see, you're not using your brain." . . You know, that hurt my feelings. It did something to me deep inside. If you only knew what that did to me* [a teacher] *as a person. I nearly walked out of that house.*
>
> *Ronald: What has happened to the personal relationship with this child now that you see her everyday in class?*
>
> *Cécile: Well, now I fear that I'm the one that has been turned off. Not off her, but by the way she treated me . . . I have feelings too, you know, and I do the best I can to treat her equally like all the other students in my classroom. But you know, honestly, sometimes I tend to be more prone to offer tenderness or congratulations to other students before I do to her. But she is becoming much better now that she spends time away from home.*

On numerous subsequent occasions Cécile said she observed the uncaring manner in which the parents treated their child. It was not abusive but it appeared to her as *"pas pédagogique du tout"* [not at all pedagogical]. The apparent neglect of their children may not be maliciously intended by parents. Rather, the data suggest when there is a non-pedagogical atmosphere (Bollnow, 1989a, 1989b 1989c) which prevails in the relationship between the child and the parents, it will subsequently affect the pedagogical relationship with other pedagogues. Sometimes the destruction of relationships does not even involve pedagogical relationships because there was no substantial relationship to begin with. When there is no veritable pedagogical relationship at home, there is little that a teacher can safely do to foster one at school without putting himself or herself at risk.

In spite of having experienced multiple situations where, for any number of reasons, a teacher was unable to develop a pedagogical relationship, the participants were nevertheless able to ameliorate situations where a child's well-being was compromised. From the data, it appears that each teacher's unitary *Lebensphilosophie* (Husserl, 1960) was strong enough and deep enough (Evans, 1989) to sustain burgeoning pedagogical relationships through tumultuous beginnings: Roger's christocentric pedagogical orientation is inspired by answering a call to selfless service; Cécile's pedagogical action is encapsulated within a potent and empowering *"Parce que je les aime tant"* [because I love them so much] philosophy toward children; and Florence's unconditional belief and faith in students' becoming enables her to manifest on-going continual support to them even if administrative structures and certain parents willingly and unwillingly undermine her pedagogy, even her professionalism.

> *Florence questions "Why do I keep on teaching?" There is something that always draws me back even though I have such horrible experiences.* [Paraphrased from an emotional discussion when Florence related professional and personal attacks she suffered one year previously.]
>
> Field Note: Two years after this previous interview when Florence was reading this dissertation manuscript she admitted calmly that these horrible experiences were healing. She understood now how effective administrative practices and investigations of a colleagues' apparent unprofessional conduct could have prevented that year from being so difficult on her.

The data suggest that it becomes the teacher's unconditional belief in the becoming of the child and the eventual development of the total child that powers the pedagogical impulse. It drives pedagogical action, after this what remains are a trail of stories, anecdotes, and experiences of pedagogical relationships with the children for whom teachers cared.

Teacher As Pedagogue

While people may become "accidental" parents as a result of gametic union, parenting is very much a process of becoming. Parenting can not be done as a solitary activity: It is intensely relational in nature. Similarly, one may become a certified teacher as a result of a university degree and inheriting thirty-six bright smiling faces in September. However, this does not a teacher make. Teaching is not a solitary activity: It necessitates relationality—an intensely engaging human activity. One cannot be engaged in a pedagogical relationship without somehow emerging changed in some way. The very essence of the pedagogical relationship involves a duality of being wherein those involved in the pedagogical relationship evolve and grow as others also change and become."

CONCLUSION

The canvas representing the teacher's experience of pedagogical relationship is woven by the threads composed entirely of unconditional love for the child. The tapestry's backing or canvas is composed of the three primary colours or experiences, so to speak: experiences with children *per se*; experiences with Self as a loving pedagogue; and experiences with other pedagogues who interact in various ways with the teacher and the lifeworld of the child. It is because of the uniqueness of each child that the pedagogical relationship becomes child-teacher-specific and is expressed differently from one teacher to another and

from one situation to another. In the following chapter, we will examine how secondary and tertiary colours or experiences help us understand better the various nuances and interactions between lifeworld experiences pertaining to the tapestry of the teacher's experience of pedagogical relationship.

CHAPTER FIVE—THEORETICAL AND CONCEPTUAL UNDERSTANDINGS

In this chapter, an understanding of the theoretical underpinnings of the data will be presented within the context of the philosophical existentials as suggested by van Manen (1990): "Various scholars (Bergum, 1986; Husserl, 1931, 1964; Merleau-Ponty 1963a, 1975) have used the four existentials as interpretive guides" (p. 172) when studying human experiences. The four existentials include: Spatiality, within which I will be referring to the existentials of corporeality and physicality because the human body occupies a classroom's space; relationality including reciprocity and mutuality; and temporality, that which deals with time van Manen (1990). Also presented in this chapter are the conceptual considerations arising out from the data and the existentials. These conceptual considerations deal largely with pedagogy as connectedness, as evidenced by pedagogical virtues. When we consider the philosophical underpinnings of the pedagogical relationship—a unique type of relationship between teacher and student—then we understand better the teacher's experience of pedagogical relationship. Finally, this chapter unites the philosophical underpinnings and conceptual considerations within a concept of pedagogy as sacrament—a celebration of passion and hope which gives meaning to the world.

EXISTENTIALS

Classroom As Universe

In the previous chapter, the data showed how pedagogical relationships in schools were largely developed in the classroom. School districts, schools as institutions, and classrooms may each be considered as a kind of separate yet intersecting universe each governed by its own laws-of-being. This concept of a universe that operates by its own laws is made evident when Roger devised an elaborate marking system for his students in mathematics class as mentioned in the previous chapter. Considering the classroom as a universe allows us to appreciate its ethos (LaRocque & Coleman, 1993). This is important because pedagogical relationship and classroom ethos interplay upon each other and create a classroom-universe—a type of pedagogical Big Bang if you wish. An ever-evolving pedagogy is initiated as a result of that interplay.

In this universe, Roger's relaxed atmosphere creates comfortable and non-threatening situations by which students can learn and interrelate:

> *Roger: Yeah, I got worried a little bit at the end, I don't know if you noticed at the end when I was kind of confronting the girls on the right side as to the fact that, from the conversation, I knew they weren't discussing Math, but I hadn't realized at that point was that they'd be finished. But everywhere else I looked, like I would stop the person that would be talking, I'd say just give me a second, I'd look up and okay, go on, and just try and make sure that they were on task.*
>
> Field Notes: The pedagogical atmosphere was relaxed enough that Roger could confront the girls about their task at hand without fear of jeopardizing the relationship he had established with them.

While the notion of classroom as universe may appear like a philosophical and intellectual fabrication on my part, residing in these classrooms with these participants for the last three years veritably brought me into the universe they shared with their students. The teacher-participants all acted in the Wittgensteinian "as if" this is the way-of-being within their classroom. I soon learned that it is in the interest of any "alien" or "alienator" intruding into their universe—Woe be to transgressors!—to follow the physical laws which govern the way-of-being in that universe. For example, these physical laws purport to how fast one should walk within the classroom, how one's tone of voice ought to be, how to respect, or not, others' physical spaces and the acceptable distance for physical proximity, whether shoes are accepted or not. Time seems to stand still when someone or something unexpected violates these laws and then things return as they were when the intruder leaves.

This universe of the classroom is further governed by space (spatiality) containing "things" and bodies (physicality), time (temporality), and relationship (relationality) each of which we will now consider.

Spatiality

The meaning of the space in which we live and function is recognized to define, in part, who we are and what we become, whether it is a room (van Lennep, 1969a), a car (van Lennep, 1969b), or even one's sickbed (Van Den Berg, 1966). The space of the classroom also physically encapsulates our sense of becoming with a pedagogical relationship. The classroom is not simply physical space wherein pedagogical relationships between teachers and students can take place: The classroom is a second home to a teacher and

students for seven or more hours per day for two hundred days per year, at least. It upsets teachers and students when the sanctity of their second home is perceived to be intruded upon.

> Field Notes: Florence's home economics classroom is utilized by a wide variety of school and non-school groups and various people from the community. She is often frustrated by the lack of effort that is made to clean up after those groups use it or by the indifference of those groups as to the purpose of this classroom during school time. [*"People do not seem to realize that this is MY classroom"* Florence explains.] She claims that things and supplies go missing and are unreplaced and other people's kitchenware appears here and there on the counter-tops.

In this situations, confusion is created. The classroom is a shared space that takes on a life of its own during the day, according to its own laws arising out of pedagogical relationships taking place therein, but there are no clearly defined laws which govern what happens to this space during para-curricular and extracurricular activities. People and "things" like objects, and energy (voice, light, and emotion) occupy this space and help generate laws by which the classroom-universe can evolve.

Let us consider noise, for example, as an expression of beingness in the classroom space. Noise serves many functions including that of extending an aspect of one's physical being and creating a possibility of interaction with others. (Occasionally, however, the interaction could be negative if the student is ordered to be quiet!) An educator who measures success by how quiet the students are may thus be encouraging them not to interact with others. Roger seems keenly aware of this:

> *Roger: You know, I don't have a problem with noise. I have a problem with noise level when it's not related to the objective of the class. I believe they have to socialize, but I believe there is a time and place too.*

Space within a classroom is a special kind of space where wondrous events unfold: It is a sacred space. For the child, the home-space was also special, therefore, the classroom-space should be no different.

Sacred space: Home-space as sacred space. Prior to entering kindergarten, the parents at home prime the child about the teacher's impending visit. During this home-visit, a teacher enters into a very sacred space of the student, initially under a watchful parental

eye, and then the parent indicates to the child that it is all right to relate to that teacher. This is the beginning of the pedagogical relationship—a potent experience for the teacher.

> *Cécile: When I go to the child's home, I bring along various arts and crafts projects from which the child may choose to show me how proficient he or she is as well as what are his or her interests. I make sure to let them choose because I want them to become autonomous and independent individuals. Together, we play games, we visit the house. When I go to their homes in this way, sometimes the child invites me to his or her bedroom. That makes me* [the teacher] *feel warm inside.*

At first, the teacher brings in the conjuring instruments of games and arts and crafts projects and, in doing so in a tactful way, the teacher enters into the living space of the child, into a very sacred space where dreams are shared, for example, the child's bedroom. At its conception, the pedagogical relationship is engendered in love and trust in a safe place with parental approbation. Within the home-space the teacher must then "tame" the child if the pedagogical relationship is to gastrulate and become embryonic. This notion of *apprivoisement*—which means to tame or to bring the child alongside the teacher—seems to be a key feature if the pedagogical relationship is to evolve further. Sometimes, as in Marsha's case, taming is not possible. Cécile tried to open, to "tame" Marsha into a game wherein a relationship could be initiated. As a caring person, the teacher left herself vulnerable to a callous yet unconscious personal attack by Marsha. Marsha did not allow herself to be tamed and a pedagogical relationship could not be initiated.

Throughout the year, a teacher gets to know the personal, individual likes and dislikes of students. In celebration of their togetherness and individual differences, the teacher's home is revealed to the students as the space in which this teacher lives when she is not with them. The teacher can thus be seen as also human—just like the students.

> *Cécile: I went to visit you at your home last year, now it's my turn to invite you to my house.* [Field Note: A relationship necessarily implies a certain degree of reciprocity and Cécile's pedagogical relationship with her students is no different.]

When inviting students to her home and reminding them that it is her turn to welcome them to her house, Cécile, is, in effect, teaching the notion of reciprocity within a pedagogical relationship. This is a life lesson that, at the end of their kindergarten year, polishes up the relationship which began one year earlier . . . and one year can seem like a long time for a kindergarten student.

In Florence's case, it is not appropriate to invite all her students to her home because junior high school students can really fill a space. "Children need to feel secure," affirmed Florence, so she creates an adult cooking world within her classroom. "It's like playing house but, at the same time, practicing for the real world out there" says Florence. This gives students a sense of security and connectedness within their own space, a space complicitously shared with the teacher and other students. Like Cécile, Florence also builds pedagogical relationships by celebrating the world of cooking in a shared space at school.

Moreover, in a school, hallways are also spaces where children can encounter their former teachers.

> *Cécile: When students see me in the hallways, they sometimes ask to come back and visit their former classroom. It is perhaps this which brings these students back to my classroom the next year when they are in grade one even sometimes later when they are in grade two. They like to come and see me. But their teachers are also "in" on this. Their teachers send them to me so that they can read stories or to show me some of the work they have done. Its sometimes hard for me to walk down the hallway because I get a lot of hugs and that makes me feel very good.*

There is a hidden curriculum of becoming where the teacher's call is to let students come to full personhood. Like letting a child come to a point of walking or talking, the child will fall or make silly utterances many times. Similarly Roger allows students to explore themselves within a safe space. But what does it mean to act and learn in a safe space? It is more than the physically safe space (not like Florence's badly ventilated Home Economics room), it involves a place where the integrity of the child will be protected. The teacher relies on his or her developmental knowledge of students and accepts them "as is." [S]he recognizes the student's inability to withhold all their opinions within. Much like younger children who cannot keep a secret, some young teenagers also have difficulty in keeping unreflected opinions to themselves.

> *Roger: They are going to say hurtful things without thinking. I let them get it off their chests. I then have to give them wait time. It's either that or hit my head against the wall.*

The classroom is a locale of freedom to talk, to be, and to become. However, because the classroom is a sanctuary wherein students can be themselves, the teacher allows ill-founded opinions to be appropriately verbalized and then the teacher works with the students in reflecting on what they have expressed. This serves to value them as persons

and helps them reformulate opinions and a view of the world based on accurate information and understanding rather than on emotion. Like playing hide and seek, a child can safely present himself or herself to someone else. Verbalizing hurtful things within the safe place of the classroom allows students to present themselves to others safely. The teacher can then develop appropriate socialized responses within the confines of the safe classroom space.

Interpersonal space and gender. Interpersonal space (physicality) may determine how the teacher interacts differently with girls rather than boys. A male teacher's way of being includes establishing a clearly defined space between himself and female students.

> *Ronald: I didn't see* [this] *with the boys. I saw that you got closer physically, and lower down but from where I was sitting, I couldn't see very much. But with the girls, it was very distinct, a definite* [existing] *space there, a defined space* [between you and the girls].

Sacred space: Classroom space. The classroom-space becomes a sanctuary of learning and relationship-building wherein the pedagogical relationships anteriorly begun in the child's home or bedroom continues to be sacramentalized by the succession of rites and rituals which abound within the organizational culture of the school. The classroom space is where the pedagogical relationship is maintained "wholesomely." Emergent events potentially nefarious to the pedagogical relationship arising at home or at school are addressed within the nurturing and caring group of students with the guidance of their teacher(s) and integrated in the wholesome (holy) pedagogical relationship.

Even beginning-of-the-year activities can strengthen and give value to the previous years' pedagogical relationships with other teachers because similar activities occur in schools at the beginning of the year. Florence recounted how her grade five class got really excited about decorating a wall board as a part of an art class activity. She directed the class by letting them know that they would do it together and even if the students were a little disorganized between each other, the teacher's vision of what was needed was eventually surpassed by the students. Florence expressed her amazement to the students. Enthusiastic students are a reward for Florence. Now, decorating activities in this class are opportunities for students to build relationships between themselves, other students, and with the overall curriculum. When students are valued for the initiatives they take, they become more interested in classroom activities.

Using sacred artifacts (decorations, teacher and student paraphernalia and apparel, symbols, and objects) in the classroom allows the classroom space to become a sanctuary where learning becomes a sacred act, an act of consecration, an act of making the mundane to become sacred:

> *Roger: For me, you see, the classroom is a place where students can feel that they can talk, can really be human. I rarely accept negative comments from someone regarding others. Christian values must be respected. And I guide them.*

Pedagogical situations which favor learning may be recognized by a certain prevailing pedagogical atmosphere (Bollnow, 1989a, 1989b). In Florence's class, the atmosphere may be described as that of being relaxed which allows Florence to teach unobstructedly. After observing one of Florence's classes I mentioned to her:

> *Ronald: I felt something in the class that seems to be very, very relaxed. And it's interesting because I saw myself teaching and I also watched you in grade five. You seemed very relaxed. I mean you covered an incredible amount of curriculum, but you were so very relaxed as you seem to be almost unstructured. And your class came out as being very unstructured, yet they were on task almost all the time.*

The laws and intradynamics within a classroom are held within a shared system of communication between the teacher and the students that is undecipherable by an outside observer:

> Field Notes: Even though I have observed Florence over quite a while there are still some things she does in the classroom or directions she gives to students which make no sense to me because I am not fully "in" on their mutually-shared metaphors. Some procedural aspects of her teaching are still foreign to me and require explanation. I'll have to ask her about these.

Roger, Florence, and Cécile's constant use of a quasi-private conversation or language illustrates how the classroom is a self-contained universe with its own laws and dynamics, rules and regulations. Those who live in this universe or who visit it frequently share a system of being understood only by others in the classroom. In any case when students and teachers are enthusiastic and empowered, therein lies evidence of how wholesome pedagogical relationships thrive within the sacred space of the classroom.

Spaces should enhance the formation and nurturing of pedagogical relationships. The pedagogical relationship is such a keystone of a sound education that physical spaces should accommodate the needs of children and their teachers. For example, if doors made of transparent materials help protect the careers of teachers who may be falsely accused of improprieties then schools of the future could incorporate those in their design.

Temporality

Lortie (1975) acknowledged intrinsic rewards, such as hugs, as significantly strengthening the teacher's sense of responsibility to his or her role. All these participants' experiences supported this. These rewards of pedagogical relationships enable teachers to maintain a sense of passion about their pedagogy. It is partly because they have experienced intrinsic rewards with previous groups of students that teachers are reminded of the worthwhileness of their pedagogy and the emphasis they place on strengthening relationships. Students live through or experience the affective dimension inherent in a pedagogical relationship they enjoyed previously when they visit Cécile one year later. Likewise, the students' other teachers complicitously share the benefits of the pedagogical relationship during the students' kindergarten year. When bringing students and their work back to Cécile, these same teachers are further impressing on students the value of maintaining a nurturing family-like school community. The pedagogical relationship, therefore, has a certain enduring quality to it—a certain timelessness.

The pedagogical relationship no longer remains dependent on one teacher but becomes a shared way-of-being within a school community. Secondly, while the shared metaphors characteristic of events within a pedagogical relationship may wane over time and specific events within classrooms may be forgotten, the more students' and teachers' remembrances of those shared metaphors or events serve as templates for the establishment and formation of new relationships with teachers. Some of these new liaisons may also develop into pedagogical relationships.

The pedagogical relationship seems to last only a short time when the teacher and the student are together within a contextual space and time period. Even when they meet later on, few words except the social niceties are exchanged between the students and their former teachers. The pedagogical relationship appears to be something which has occurred in the past and becomes ingrained as a pleasant but formative memory.

> *Cécile: Even though I generally lose them from view after they have left grade one, I can nevertheless follow a few of them throughout their junior high and high schools. When I meet them they remember me and they greet me warmly sometimes with some embarrassment because I knew them so well. They are just polite and they seem to like to speak to me where they will not be seen by others.*
>
> *They'll remind me of a story which I usually do not remember. Imagine even in senior high school! But we both feel good anyway. Sometimes the students remember me but the parents don't and sometimes it's the other way around. I maintain this contact* [relationship] *because I love them.* [Je les aime.] *I'm interested in what becomes of them. If something bad happens to them, that hurts me. You know one becomes very attached to these children. I rejoice in their success.*

In some instances, the teacher-participants who had previously established relationships with students from the secondary school levels evolved into some kind of friendly relationship which is quite different than a pedagogical relationship. From discussions with the teacher-participants, well-established pedagogical relationships can not be easily confined by time-frames or educational structures like age-groupings of students in classes. Instead, a few relationships will evolve into friendship relationships outside of school structures only once the student has left the teacher's immediate care.

The pedagogical relationship is ongoing and changes over time. It leads the teacher to reflect on what relationships mean. Building a pedagogical relationship is not instantaneous:

> *Roger: You know, there aren't too many in that group of forty-two kids that I could not really talk about in detail because I know them so well. Yeah, there are a couple of new ones who just arrived this year and I haven't gotten to know because I do not see them that often. A guy like Gerald, the first year here. . . . But through the office here this year, I had to work with him and another teacher. So I built a relationship that way. Gerald still comes to visit sometimes.*

Children come to visit the teacher after their day to day contact in the classroom has ended. The pedagogical relationship does not come abruptly to an end, rather is tapers off, and eventually, is transformed from a lived experience into a remembered experience. In very few instances does the pedagogical relationship transform itself into a friendship. However, there are some basic conditions which need to be met if the pedagogical relationship is to continue to grow before it ends abruptly.

First of all, in order to develop and sustain a pedagogical relationship, a teacher must be present when students are ready to learn: One cannot develop a relationship *in absentia.* Roger and Florence expressed how missing certain classes scheduled only once or twice a week because of timetabling changes had deleterious effects on sustaining pedagogical relationships with students:

> *Florence: And it's not the same teacher relation as with the other classes.*

Second, teachers and students need time with each other and then time away from each other in order to integrate the interpersonal experience so as to bond in pedagogically relational ways. When meeting a student for the first time, Cécile needs time alone with him in order to begin to know him:

> *Cécile: There are many students which I need to have tested this year because, you remember that little boy with the glasses, well, even though he always has something to tell me or to share with me, I can barely make out what he is saying because of a speech problem.* [Researcher's Journal Note: When Swanson talked to me this morning, I was pleased to be approached by a student but I could not make out what he was telling me. How can a teacher effectively communicate with a child in such a situation?]

This kind of intimacy with students surfaced repeatedly in conversations with many other teachers. Typically, when referring to the way-of-being of particular students, a teacher would smile wonderingly and soften his (her) voice as if referring to a cherished person. Interactions with these students are characterized by short private conversations which are ladened with lots of non-verbal communication as compared to more intimate conversations which are long and intense:

> *Ronald: Several times you had private kinds of conversations with some students while the others were working. These were private conversations. It's as if you were lovers talking and the world is just away from you and total communication . . . And the conversations are short and to the point or you use language together that only both of you understand. And you used that with one of the girls there, Christine. And that's one of the most intense ones I saw. And that's very interesting in terms of when there's good pedagogical relationship. That seems to recur.*

There exist different levels and intensity of communication between people because communication is an important feature of the pedagogical relationship. These levels vary from heart to heart talks to passing glances or, as in the case above, communication of short duration but laden with many non-verbal exchanges.

Concern with the students' eventual success and autonomy seems to imbue many of the actions taken by the teacher. Sometimes, the teacher needs to wait in a patient way for the student to demonstrate a readiness to be autonomous.

This waiting tends to empower students to take initiative. This values them and gives meaning to their life. That deeply-felt empowerment is critical for developing student autonomy and success. Being supported generates an infectious enthusiasm within the classroom and the pedagogical relationship can evolve over time.

The pedagogical moment. A pedagogical moment occurs when people bond together in search of a pedagogical and relational quest. Perhaps it is at such critical moments in a teacher's life that the foundations of pedagogical relationship previously established enable a genuine *moment critique,* [a critical moment, a pivotal point] a pedagogical moment, to touch students and teacher thereby bonding them into a stronger relationship. The glue which cements this relationship is that honesty which continually brings students and teacher back to the pedagogical and relational quest within the pedagogical relationship.

Even though the teacher's experience of pedagogical relationship is an experience of the present, a sense of pedagogical responsibility rises out of the teacher understanding the future of the child as a pedagogical context: Present engagement of pedagogical relationship between a teacher and child focuses much on the future of the child. Understanding this future-context-due-to-present-action is a context wherein pedagogical "laws" are self-created and self-sustaining when mutually shared by pedagogue and child. These pedagogical laws much like the "laws" of physics determine how the pedagogical universe unfolds.

Relationality

For a teacher, being present to significant others—a student, a colleague, or a parent—involves the presentation of Self as child. It is only within the pedagogical relationship that an adult teacher can safely and legitimately be present as "child" to a student who is a significant other. As "child," the pedagogue becomes opened to a sense of marvelling at the world which, in itself, is a profound pedagogical witness to children about the pedagogue's way-of-being in the world.

Moreover, when being "as child" within the pedagogical relationship, the adult—teacher or parent—takes on the vestments of being "child" and begins to view the world anew from the child's perspective,—a role previously known but perhaps previously unlived. Some educators (Buscaglia, 1982, 1984 Greene, 1978) speak of events in childhood which imbue special characteristics to their pedagogy. This notion of "Be as little children . . . " from the Christian Bible (Mt 18:1; Mk 9:33; Lk 9:46) is perhaps an archetypal way-of-being recognized cross-culturally over time.

In the pedagogical relationship, when students meet an adult-become-"child", the adult may encounter some misgivings at first. Students' understanding of how adults are supposed to be may not correspond with what they are seeing, namely, "the childlike nature of the adult." However, a unique feature of the pedagogical relationship is that children's initial misgivings about teachers quickly subside and give way to a more dialogical relationship (Buber, 1958; Spiecker, 1984). The source of this originates with the child's relationship with the present.

Nevertheless, sustaining the pedagogical relationship allows the child to meet the adult pedagogue on the child's own level. As student-child and adult-become-"child," both persons encounter each other within a mutually familiar context. Communication, interpersonal exchanges, mutual love, and respect can flourish therein. Some children who take on adult roles in order to reach an adult's sense of relationality are, in fact, calling that adult to enter into a relationship. The child takes on an adult *persona* in order to communicate in a way that the adult may be "related with" and will understand. However, because a child cannot sustain this adult *persona* safely for any length of time, it becomes incumbent upon the adult to answer the child's call to enter into relationship. This "calling forth"—the etymological source of vocation–delineates pedagogy, an intensely relational activity, from instruction, a situational activity. Formation—the etymological source of *edu-care*, education—is what delineates pedagogy, a profoundly formative activity from instruction, a utilitarian activity.

Similarly, parental baby-talk—motherese or fatherese (Lauerson, 1984; Ludington-Hoe & Golant, 1985; Schleidt, 1991; Tomatis, 1990)—are parental ways-of-being used to relate to their baby in a manner in which the baby will supposedly understand. (Ironically, a baby does not understand baby-talk anymore than adults do!) It is repetitive ritualistic action which eventually conveys to the baby that it is relationally tied with the world. For the infant or toddler, the parent is the point of contact with the world. These repetitive

ritualistic actions may include: the daily intrauterine conversations with the fetus (Carter-Jessop & Keller, 1987; Nathanielsz, 1992; Verny & Kelly, 1981); the playing of Gregorian chant (Tomatis, 1987, 1990); the frequent and highly sensory feedings and diaper changes (Bobak & Jensen, 1984; Buchheimer, 1987); the singing and telling of nursery rhymes; and, parent-child inter-personal dialogic games (Buber, 1958; Nohl, 1957) understood only between the parent and the child.

Familiarity fosters a sense of security for the child. Parental interchanges, in their very unique forms, eventually generate a sense of connectedness to others for a child. At school, students are familiar with adults who take on childlike roles because they have seen their parents do this with them or with siblings. Therefore, initial misgivings children they may hold about their teacher-become-child quickly subsides into a more secure sense of with whom the students are relating.

Likewise, in the classroom, repetitive ritualistic actions may include: the morning greetings, taking attendance, praying, learning to walk in the hallways, learning how a teacher operates, and so forth. This familiarity also fosters a sense of relationality and connectedness with other significant people at school.

Soon a child finds that there is a kind of relational repertoire which maintains and promotes his or her sense of connectedness to the universe—of the classroom, that is. For Roger, honesty is a part of the relational repertoire with which he maintains pedagogical relationships.

Once established, the relational repertoire may be used to address safely controversial issues and serve as a kind of learning methodology. A teacher who is genuinely interested in fostering student growth can easily accept to discuss controversial issues and bring students to reflect on their own attitudes if a tacitly-understood relational repertoire is frequently used by the teacher.

The form of guidance that the teacher takes involves bringing the students to a way of thinking they did not possess before. It involves a challenging of ideas and a restructuring of thought patterns perhaps based on previous stereotypes. In this sense, learning involves the restructuring of one's ways of thinking and one's thought patterns. However, a relational repertoire also exists between students because pedagogical situations facilitate students' exchanging ideas.

> *Roger: Students are invited to make comments as long as these comments are respectful. During religious education courses, it is much more difficult because there are many more opportunities to make stereotype comments, values which aren't, which are not* [Christian].

The pedagogical situation in Roger's classroom allows students to exchange freely ideas and even personal comments:

> *Ronald: I noticed that students could talk to each other during your class.*
> *Roger: Somebody has something they want to say, I mean there are certain guidelines they have to follow, I mean, if I'm talking, I resent their making loud comments. Other things that I resent is when I'm teaching and somebody walks up to me and asks me a question, but general guidelines are followed where you respect each other.*

In the case of siblings, relational repertoires may also be shared between siblings because, according to the teacher-participants, teaching siblings helps to develop pedagogical relationships which are more easily formed if the child's siblings were previously taught by the same teacher. Roger confirms this notion of it being easier to enter into a relationship with a student because he had taught her sister five years previously.

> *Roger: I have the advantage or she might have the advantage. I taught her sister, those were very difficult times. For me too, because I was the grade eight homeroom teacher for the fourth or fifth year. And it was pretty difficult. I think that it rubbed off. You know, you talk about your teachers at home, and then you arrive and with that girl, I probably had a good foundation. My reputation was already made with her.*

Understanding the pedagogical relationship within the context of relationality must also include notions of mutuality and reciprocity. Both of these attributes seem to give to the pedagogical relationship its full sense of other-centeredness which relationality alone does not seem to convey.

Mutuality

Trust and fidelity. An aspect of the teacher's experience of pedagogical relationship involves the sense of trust and fidelity teachers and students have in each other. When Roger refuses to reveal anything about a group of students which could be misconstrued, he faithfully honours his relationship with his students. Similarly, when a child prefers not to reveal much about school to her parents, she acts out in part as faithfulness to the pedagogical group to which she belongs. Therefore, it is inappropriate for parents and teachers to prod others for information about what is happening at school.

Spirit of democratic negotiation. In classrooms wherein pedagogical relationships flourish, there exists an ambiance that individual and group needs are arrived at by some kind of mutual consensus:

> *Ronald: A* [spirit] *of democracy seems to pervade your* [Florence's] *classroom. Is this the feeling I got that the kids really believe that they control the classroom? That they had a tendency to negotiate things? Without really having to try hard to negotiate. You could almost be a push-over and yet no student pushed, which tells me a lot about things that have happened before I got here.*

Within a genuine pedagogical relationship no one person can dominate another person (Buber, 1958, Spiecker, 1984; Wells, 1981). Control of the group occurs as if by some inherent instinctive genetic mechanism unique to the pedagogical relationship itself. (During several hundred hours of classroom observation and studying video-tapes no serious disciplinary issue arose which could jeopardize the well-being, psychological or otherwise, of teachers or students. With some groups, the teacher tended to be perhaps more directive whereas in other classrooms the teacher tended to be rather self-effacing.)

One of the things teachers do is negotiate covering of curricular content with capable students, something that is very difficult for most teachers. Negotiating successfully becomes important because of the subsequent strengthening of the teacher-student pedagogical relationship. The importance of negotiating is made evident when teacher and student do not agree on something like marks or grades for example.

> *Roger: I don't want to get started in that where they won't work unless there's something. Like as a matter of fact, François is a fine example. After I finished negotiating with five points with him, he says to me: "I did well enough on page 121." It's true, that guy probably got 95%; he says: "I don't want to do 128" and then I went and said something that's totally against my values, I said: "Well then everybody's going to have to do all the pages." I mean, come on. This is so, so out* [of character for me]*,and then I didn't pursue that. I said it, and as soon as I said it, I thought that's like the trick for someone who is not listening, you say* [confront them with]: *"Can you answer the question?"* [Researcher's note: Roger makes reference to a questioning technique used to intimidate students.] *I know, the student knows he can't answer the question so why put him in that situation?*

In the previous example, Roger sensed a void in his pedagogy in a Mathematics class because he does not feel that his values shone forth to inspire François. Roger seems to have a deep appreciation for François's perspective. Roger is caught between doing what he believes is right for the student and how others would react to François being given

special privileges. The teacher's sense of integrity and profound belief in the well-being of the student enables the teacher not to belabour the point and impede relationship formation with an ace student. Neither did François push the issue with the teacher. Both teacher and student seemed to sense what was the correct thing to do but recognizing each other's difficulties seemed to create a tacit consensus that they each would do what was best for the other: François did not push the issue of not doing page 128 because this would create problems with the other students, and, Roger did not insist that page 128 be done because this would violate François's integrity. Negotiation, therefore, is important in maintaining integrity with a pedagogical relationship.

Sharing symbols and metaphors. Sometimes, as in François' and of Roger's case above, there exists a shared system of communication between the teacher and the students that is undecipherable by an outside observer:

> *Ronald: About this 5% bonus system, I didn't understand what you were saying to the students.* [Roger then provides me with a detailed explanation.]

Even though I had observed this teacher several times over a two-year period at that point, there were still some procedural aspects of his teaching which were foreign to me which nevertheless required explanation.

What is the significance of the shared system of being, or a relational repertoire, between a teacher and a student? It appears like a kind of private and intimate sharing of symbols where the mutually-shared actions contain symbolic value for those who are "in" on the metaphor. An outside observer does not understand because he or she is not "in" on this shared symbol, yet the observer knows that there is something particularly important about the value inherent to that symbol. In a class of students, all students share the knowledge of what these symbols mean.

Nevertheless, partaking of the shared symbol or metaphor is done in each student's own good time and is controlled by the student, ensuring that each student is integrated at his/her own rate into the shared metaphor. Choosing to no longer partake of a mutually-agreed upon metaphor may be a significant early sign of student disengagement. This may be a warning sign that the student no longer feels a part of the universe of the classroom or of the greater school community.

Shared system of behaviors. While symbols and metaphors may be shared so can accepted ways-of-being or behaviors. Teachers and students can foster pedagogical relationships by means of a variety of mutually-agreed upon behaviors. For example, Roger may present an outrageous proposal for students to consider, both knowing how each other will react. Subsequent reactions build up trust and fidelity between the teacher and the students thereby strengthening the pedagogical relationship.

> *Roger: I gave wait time. They don't turn around at every question. But there are certain questions that they struggle with and I know because I struggle with them myself. So I expect them to react a little more after they have had time to reflect on it.*

Reciprocity

One of the most subtle features of the pedagogical relationship is the touching manner in which the teacher and a group of students mutually respond to each other's needs. The role of reciprocity between teacher and student is highlighted when Roger was able to admit to his students that even though they really liked his French class, their high noise level was really wearing him out:

> *Roger: Toward the end of my third year of teaching. It was because, when I had my anxiety attack, I couldn't, I felt I had to let them know what they did to me. Or what part of the attack was their fault. And what had to change to allow me to continue teaching. Ronald, they loved me as a person, as a teacher. I always received good comments concerning French* [class], *especially because the texts I chose were very much geared to the students. It touched their lives. That's why they always liked French. But they didn't realize that the constant noise level had become a problem and that this noise level was starting to undermine my health.*

Florence had shared a similar story. For her, an important aspect of her experience as a teacher is the importance of children reciprocating when she reaches out to them. The care and attention she puts in lesson preparation, the manner in which she seeks to provide engaging experiences within the classroom, and the gentleness which imbues her discipline are expected to engage the children in learning. It is when the students do not seem to recognize or acknowledge her endeavors that Florence comes down on herself and re-examines her pedagogy anew. Sometimes Florence is overly harsh on herself. She could learn from Roger, in that sometimes, children are in one of their egocentric phases which have nothing to do with Florence as a person and teacher. Cécile had recognized this long ago because of raising her own children.

Florence is able to transfer her experience as a parent to her teaching. There is something profoundly relational about the manner in which she views what teaching is. First of all there is an element of reciprocity in what she says. That children, whether they are students or our own offspring, will talk back to us the way we approach them and relate with them: If we relate to them with tenderness, they will eventually reciprocate; if we relate to them with cynicism, they will also become cynical. The manner in which we relate to others, whether tenderly or cynically, is an expression of our way-of-being with others in the world. It is also an expression of a *Lebensphilosophie* which is ill-defined or incomplete or unrelationally thought out. That is, not always being true or faithful to what one believes or lives by allows moments of indiscretion to seep into our way-of-being with others. Unfortunately, these ugly moments of insensitivity reveal the darker side of being human. As teachers, when this darker side becomes a matter-of-factly way-of-being then we risk losing the focus of our pedagogy. Our presence within pedagogical relationships becomes *blasé*. Somehow, there is no longer a passion which transforms pedagogy to a love-filled activity.

Perhaps disengagement from school is the result from years of society of a curriculum of hopelessness and passionlessness via a variety of media and eventually becomes internalized by students who have fashioned (*façonner*) their own lives in a lifeless and passionless way. This notion is pursued at the end of this chapter.

Unequalled reciprocity. Unequalled reciprocity is unique to the pedagogical relationship: Perhaps it is because the child does not yet know how to reciprocate fully; perhaps the teacher overwhelms the child by constantly beckoning the child to come forth in a relational manner. In any case, the experience may be one of frustration for the teacher:

> *Florence: At the end of every class I give students time when they are supposed to write three things that they learned today. "I didn't learn anything today" they say. "Anything, nothing?" You know? That makes me angry.*

However, because the pedagogical relationship can heal a hurting teacher or child, the unequalled reciprocity somehow balances out benefits received by both students and teachers. Florence said that something she cannot name keeps letting her come back to the classroom. Perhaps it is this healing ability of students to make her whole again, just like when she helps students become whole in their own right. Any problems relating to self-esteem which could have existed before she started her career may actually be resolved as

a result of the healing qualities of the pedagogical relationship. (This could be an interesting avenue of research for the future.)

Regardless of the seemingly unequal reciprocity, teachers continue to reciprocate within pedagogical relationship. They continue to engage further into the relationship in a personal and genuine way. By deliberately revealing this kind of personal attitude of self-sacrifice teachers model to students how to love even when *"life isn't fair."* [Excerpt from an interview from the exploratory study.]

This is a responsibility teachers have toward their students when involved in a pedagogical relationship: The teacher must continue to reciprocate by presenting to them, when propitious, personal values and beliefs which may or may not be at odds with students or with society. This requires pedagogical courage. By revealing the person underneath, the teacher models to students genuine aspects of what it means to be a person.

The reciprocity nest. Florence's sense of identification with her students—viewing them as colleagues—demonstrates, to a certain extent, that even as a teacher, she also is influenced by who the student "is," what the student does, and how that student views the world. This pedagogy of being involves reciprocality for those who are engaged within the pedagogical relationship. In Cécile's classroom, for example, reciprocity is manifested within family-like pedagogical relationships: Her students learn how to relate with the world within a kind of reciprocity nest which incubates a sense of mutuality. This is further supported, perhaps complicitously so, when other teachers bring Cécile's former students and their work back to Cécile for her congratulatory persusal. In so doing, her colleagues impress further to Cécile's former students notions of a nurturing family-like school community. Cécile has predisposed and enforced this family-like nurturing previously when she brings students to visit her home:

> *Cécile: A few days before I begin to organize my home into activity centers. I even get my husband to help out. While one group does arts and crafts, another does something else, and another group plays outside, another group plays ball. Some parents make pretzels with them while I prepare hot dogs, ice cream, and their* [students] *favorite snacks. By then* [end-June] *I know who likes to eat what.*

Within a pedagogical relationship people can freely talk to one another and go beyond the social niceties of politeness and courtesy within the confines of a school. Sharing

professional jargon with students is another expression of how teachers teach students to give and take within the reciprocity nest:

> *Roger: For me wait time would mean that I allow them to express themselves, as a group, to something that has happened in the class. A Wait Time I guess I would also use in a questioning situation. Mainly, it's more known in a question situation.*

Roger looks to students for confirmation of his way of being. If students answer the call, the relationship evolves; if they do not answer Roger's invitation, he continues to provide the students with situations likely result in situations propitious to relationship building. Once, Roger experienced a touching lauding of this beckoning pedagogy within a student essay written for another teacher.

> *Roger: It's one thing to tell someone that he or she is doing well, but it's another to be specific. She does what I would expect of an adult. In the sense that, to write "Thanks, you do nice work," forget the nice work. What did I do? She specifies it! Those are my values, things I do in class for a reason and she identifies them. You see, that has reassured me that I am doing something right. And that really shocked me. It had been a long time since I had received anything like that from a student. And it felt good. I'll always remember it!*

Out of the student's free volition came a confirmation of Roger's way-of-being as teacher and leader. The student was able to give concrete examples of Roger's values and philosophies which pertain to his pedagogy. In addition to appreciating the particular familial circumstances of this girl and knowing her in that context, Roger demonstrated continuous effort to reach out to her. It was this presence of a continual intention to relate which intercepted the child's needs and prompted her to respond in action to her teacher's persistant beckoning. For her, engaging in a pedagogical relationship was in part freely choosing to answer the teacher's constant invitation. Daily contact with students allows a teacher to work with students' ways-of-being on an on-going and continual basis. This increases the opportunity for the student to enage the teacher into pedagogical relationship and vice-versa.

The pedagogical relationship is one in which the existential of relationality is not foregone but, rather, needs to be built through trust and fidelity because, at first, children and adult cannot fully relate on the same level. It is by establishing a sense of reciprocity, albeit unequal at first, that the adult and child can negotiate the world together, thereby

creating and sharing mutual way-of-being. The pedagogical relationship flourishes once adult and child can relate freely in a mutual and reciprocal manner.

A question arises as to the manner in which the pedagogy—which lies within the pedagogue and which is salient within the education system—itself is conveyed onto the child. The pedagogical relationship provides the child with a sense of connectedness to the world. The teacher or parent plays an essential role in sustaining a pedagogical relationship that is, at first, and often characterized by unequal reciprocation.

Out of the data emerged attitudes and identifiable ways-of-being mainly on the part of the adult which seemed to sustain the pedagogical relationship. It would be inappropriate to refer to these as pedagogical laws, mentioned in a previous section, because some of these attitudes and ways-of-being are apparent only within certain situations. Laws, such as laws of the universe are made evident wherever matter and energy exist. Therefore, the term pedagogical virtue as epounded upon by van Manen (1992) seems appropriate.

I will present those pedagogical virtues which emerged from the data and, rather than explain them *ad nauseam*, I will let the participants' data speak to those pedagogical virtues. There is no reason to believe that these virtuous-ways-of-being are unique to teachers: They could very well apply to other pedagogues and children as well. However, this was not pursued within this research.

CONCEPTUAL CONSIDERATIONS

Pedagogical Virtues

Pedagogical Honour

Pedagogical honour is used here as a descriptor of an attitude of such belief-in-the-child that even if the teacher knows that a student may not always behave appropriately, the teacher tacitly conveys to the student that the student can do no wrong. In turn, the student may feel called out of a state of egocentrism and try to maintain a balance so as not to betray the sense of valuing by the teacher. This is only possible if a healthy pedagogical relationship exists.

Florence's pedagogical practices focus on continually valuing children. She rarely raised her voice and never put down students. In a similar fashion, when Roger spoke about his

relationships with students, he answered deliberately avoiding the use of words with negative connotations which could soil how I would view his students:

> *Roger: Looking for the "good" rather than focusing on the . . .* [Roger utters no words here]. *I mean, if a teacher came up to me and said: "This guy's always talking in class, Well who is looking for him to talk in class, but me! So that I could say, "Look, you're doing it in my class too." And now I'm able to look at that person, look at the good, at what could motivate him and now I have something* [positive] *to tell the teacher. "Change the environment, or try this, or do that. He's a child. He needs help."*

Both Florence and Roger refuse to believe something less-than-honorable about students. Belief in the inherent goodness of a student help sustain the pedagogical relationship. Pedagogical honour seems to create a shared and reciprocated code of honour which is a ways-of-being for both teacher and student.

Pedagogical Empathy

At times, the teacher's experience of pedagogical relationships relates to simply letting a child "be" or develop at his or her own rate. This requires a special kind of empathy which needs to be pedagogically grounded. In being profoundly steeped and genuinely interested in the becoming of the child the teacher becomes empowered to understand where that child is at and to touch that child's life at that specific moment because of pedagogical empathy.

In this sense, teaching is an "empathetic" activity. It involves empathy, but what does it mean to be empathetic with students? How is personal empathy different than pedagogical empathy? Let us allow Roger to speak to this:

> *Ronald: Another boy just in front of your desk, with a hat on. Not a peep out of him. Tell me about him and why he was so quiet this week. Not an interaction called. There was not one interaction the whole time during your class.*
> *Roger: Yeah, Romeo he's a . . . , there's something going on between him and Dori-Anne who sits to his left. Sometimes I say an answer and they'll look at each other and go, you know like: "We got it." Or sometimes he'll say to her: "I told you." He is quite young of character* [immature]. *In looking at his peer group, he's not a very outgoing boy. Recently, he broke his leg in a motorcycle accident and was in a wheel chair for a while and I think he withdrew at that point. It seemed to have retarded him socially in a sense because of that experience. At first it was all fine and dandy. But the problem* [health] *has never really been resolved.*
> *But Romeo is very interested in doing well. He goes in there, in spite of his social immaturity, his personal maturity is, like he's got self-discipline.*

> *He's very good. He's focused. You can be sure he's working then. He is a different character. You can tell by the way he's sitting there. The other boys are sitting together.*

Roger is moved in understanding Romeo by a certain pedagogical empathy. Roger understands the child within his life journey and to a certain degree takes ownership of the child's physical pain which retards his social growth. Evidence of this is seen as Roger followed Romeo's initial reaction to his accident which seemed normal. But when Romeo began to retreat from the world, Roger's level of concern for the student increased. In knowing Romeo in this way, Roger is able to gauge better the manner in which he will engage in relationship with him. A teacher who did not care would not have appropriated this child's physical and social anguish. Roger seems to know how different dynamics—social, familial, developmental—affect Romeo's behavior. Roger has a sense of the personal history, present state, and direction in which Romeo is headed. All of these affect the manner in which this child behaves in the classroom and how he interacts within a pedagogical relationship. Interacting with empathy within this pedagogical context delineates pedagogical empathy which is person–and–context–specific from personal empathy which is person-specific.

Within the pedagogical relationship there resides a profound pedagogical empathy which moves individuals to recognize, consider and attend to the needs of others.

Pedagogical empathy facilitates understanding the context in which lives the child. Furthermore, this empathy is a reciprocated activity between teacher and child and sacred to their specific and unique pedagogical relationship. The teacher protects the child and vice-versa. Teachers engaged in pedagogical relationships with students tend to protect the integrity and reputation of those students to others not associated with that specific pedagogical relationship. Moreover, the teacher does not reveal personal feelings regarding that group of students as if the relationship were intensely personal, even intimate, in nature. This also serves to protect the teacher's own personal sense of integrity.

To some extent, some children are very secretive and non-revelatory to parents as to their relationships with others at school. Parent: "What's new at school?" Child: "Nothin." Parent: "What's happening with Mr. So & So?" Child: "Ah, nothin much." This represents more than wanting to separate one's self from the parent's life: It deals with keeping school relationships at school where the child is engaged in his own becoming away from parental intrusion.

Teachers are moved in understanding children by a certain pedagogical empathy. Within the pedagogical relationship therefore, a profound pedagogical empathy moves individuals to recognize, consider, and attend to the needs of others.

Pedagogical Respect and Pedagogical Tact

Love of the child by the teacher involves both personal and pedagogical respect. When a child experiences pedagogical respect, the child feels valued and loved. This becomes evident in a classroom-universe wherein students know how certain procedures take place. Also, for the teacher who knows individual students well, one curt statement is enough to get a student back on track:

> *Ronald: It was very interesting when you* [Roger] *finally whispered to Timmy, why don't you ask her for the phone number? Very appropriate. I don't think you could have said that to anybody else. But for him that was just enough to bring him back on task.*

Roger was comfortable enough to goad Timmy in a pleasant manner. This presents a feature of pedagogical relationships common to many teacher-student situations; that of pedagogical respect and pedagogical tact. However, there is an appropriate time and place for mutual teasing between teacher and student. Sometimes external forces—parental influences—affect the frequency of this playful exchange:

> *Ronald: Behind Herman, is a smaller boy with a green sweater, right in the corner, behind Donny. At one point he moved right to the back of the room. Why?*
>
> *Roger: Oh that's Roman. He moved because he wanted to do his work.*
>
> *Ronald: And Donny was following him?*
>
> *Roger: It's more Roman himself because he is, one of the most sociable people I know. He is! I have nothing to say to his Mom but: "It's a pleasure to teach this student." He's a wonderful kid. I just love him. But he socializes too much. And Mom is tightening the screws. "You better come home having your work done." But he is on his own. I didn't react to it, I noticed it when I walked in and I felt it best not to bug him, because I usually bug him in class.* [We] *throw comments "*[at] *each other, but that time I thought: "No." He's serious I'll leave him be serious.*

The teacher has a sense of where the child comes from, where he has been and where he is going. Here is made evident a fine balance between pedagogical respect and pedagogical tact. Perhaps unique to the pedagogical relationship is the manner in which pedagogical

tact and pedagogical respect enable teacher and students to punctuate their interactions with mutual teasing and sometimes friendly goading.

The teacher's experience of pedagogical relationship is made possible because of pedagogical virtues like pedagogical respect. While personal respect has to do with the imminent person, pedagogical respect has to do with a sense of respect for the becoming of that person. Pedagogical respect is a manifestation of awe for the emergence of the sense of becoming within a student on the part of the teacher. It involves the teacher standing (van Manen, 1991) in awe and wonder when beholding a child absorbed and engaged with his or her own "becoming". This is the essence of being "Pedagogue."

Pedagogical Responsibility

Pedagogical professional responsibility for the eventual and continual well-being and growth of students is the umbrella under which pedagogical relationships evolve. Can a pedagogical relationship evolve when the teacher or the student feel no sense of responsibility toward each other or towards other members of the class? Can a child grow and develop when (s)he does not perceive that the teacher genuinely feels responsible for the total well-being of that child? When viewed within the context of a virtuous way-of-being, pedagogical professional responsibility is the social impetus which sanctions the pedagogical relationship to evolve within an educational setting. When the comment: "Let the teachers do their jobs" is made the importance of pedagogical responsibility is publicly recognized. For example, part of this sense of responsibility is manifested as teachers attempt to follow students as they progress from grade to grade and even from school to school as Cécile did.

However, pedagogical responsibility does not make a teacher responsible for all social woes.

> *Roger: Why did I change? Probably because of the stress. I couldn't live like that any more. I no longer accept that I can be held responsible for all that. I think it is probably because of unmanageable stress that I changed. I couldn't live like I did anymore. I no longer accepted that I could be held entirely responsible for all that* [the failures of the education system.]

A teacher is responsible to the child for helping in the becoming of the child and this can take many forms. Pedagogical responsibility supports the teacher not only in day to day

activities but empowers the teacher to gauge how well individuals within a group are progressing.

> Field Notes: I've seen in grade five that their teacher is very, very concerned about the well being of each group of children in general and very concerned about the "under dog."

One dimension of the pedagogical relationship deals with ensuring the complete potential development of a child. The adult's responsibility to the child as inferred by Spiecker (1984) consists of helping the "becoming" of this child. Thomas Merton recognized this sense of responsibility of the adult to the child (Grayston, 1985). Merton (1962) also upheld the notion that a community of believers—Church—likewise becomes entrusted with the eventual coming-to-full-personhood of the child. When a teacher focuses concern on children who are not self-assured or who experience difficulties in certain aspects of their development as persons, the teacher is, in fact, acting within the mandate of the pedagogical relationship and helping ensure the becoming of these children. This may have something to do with the teacher's notion of a wholesome or total education for the child.

The teacher's sense of responsibility to her students and her sense of duty to the pedagogical ideals she has espoused seem suddenly betrayed when she must do less than is required because of various constraints—linguistic, financial, physical, and so forth.

From an educational administration perspective, financial constraints seem to be creating difficulties for all participants. The quality program they try to provide for the student seems to be diminished by financial constraints. For example, one teacher complained that tightening of the budgets also meant that teachers no longer had discretionary buying power when great deals for classroom materials were made available to that teacher. The physical and human resources they need are not available for financial reasons. Those responsible for educational finances need to realize that financial cutbacks affects the education of children in schools.

Tolerance and Ambiance

Ambiance is also a context in which pedagogical virtues can grow with a pedagogical relationship. Throughout the data pertaining specifically to classroom observations there was a certain freedom for students and participants to express themselves as long as it

respected the rules and regulations appropriate to that particular pedagogical relationship.

> *Roger: Students are invited to make comments as long as these comments are respectful. During religious education courses it is much more difficult. Because there are more opportunities to make stereotyped comments, values which are not, which are not Catholic values. . .* [are not appreciated].
>
> *For example, we discuss homosexuality. One of the exams states that all people who have effeminate mannerisms are homosexual. Well this called for immediate reactions from the students. It is very difficult in that class. I must ignore a lot of things. I must focus on one aspect which encompasses many comments.*
>
> *We were talking of fat people. Well, please respect them, the condition is sometimes hereditary. It's not always the person's fault. In other words, the message is: "be careful." Some people among us have that problem. I don't quite say it that way.*

The ever-pervasive ambiance of tolerance within the pedagogical relationships to which I was privy further promoted other pedagogical virtues such pedagogical respect and pedagogical tact. To the extent that ambiance was such a sustaining force for other pedagogical virtues, ambiance itself becomes a virtuous way-of-being.

Justice

The pedagogical virtue of justice is exemplified in the classroom by considering cases and on a one by one basis. The following anecdote by Roger illustrates how, after a discussion on justice, the teacher needed to put painfully into action what he had just preached:

> *Roger: It's funny, because I think what initiated the discussion on justice a little the other day, was that after telling the class to stop talking because I was trying to give my lesson and that it was very important, the best junior high school student, Jason, and I expelled him from class as I would have any other student. And then there was silence. Jason got kicked out of class. It proved to me that I practiced what I preached. It is not who you are but what you do.*

The teacher's actions spoke louder than the lesson he was trying to present. Justice, however, is ever-present during the day to day teaching activities. It is the on-going presence of justice which helps sustain the pedagogical relationship that give justice a pedagogically virtuous character. For example, a teacher needs to show fairness and justice to students as a matter of course for curricular integration.

Roger: For problem solving, well, any problem we have to figure out is worth five points. A regular answer would be one, like a mechanical problem, for example, they'll figure out the volume of this particular shape, well that's using a formula, so that will have a value of one point. If they put it in a format that is a problem, which is basically the same thing, except that they have to visualize that shape, well then I give five points for that. Now what's happened over the course of this unit, is that a lot of them have forgotten, for example one person said, I forgot to multiply Pi, so they're understanding that they have to find area multiplied by the height, but they're forgetting that when you're dealing with a circle, there's a Pi factor. So that's their only mistake so I said: "Look, at the end of the chapter, I'll be giving you some problems and I will allow you to regain that." I figure, if they make a mistake, if they learned the area of a cylinder, how to figure out the volume of a cylinder, I make an error, and a week later, they are challenged by the same problem and get it, then I think they [have] *internalized it. So it's worth even more, I should be doing that all the time. Don't give the problems right away, teach the concept, you have a couple of practices and then evaluate them a week later. Then I know they've internalized it. So it is even better. They don't realize that if they can do that, hell, I'll give them ten points. You're further ahead. You're probably more ready for the exam now. Sometimes for an extremely difficult problem, I'll give a bonus point.*

This is an elaborate marking system well understood by the students that illustrates, on the teacher's part, a degree of fairness for students tackling problems of various difficulties. As a result of using this marking system, the teacher's sense of justice toward the students is manifested to them. When Roger considers that certain problems in certain situations justly require ascription of a higher point value, is he not considering to what extent the student learns from working with that problem? Student learning seems to be at the helm of his pedagogy, steering in one way or another in order to avoid the rugged coastline and possible shipwreck on the beaches of failure.

The pedagogical virtue of justice is like other pedagogical virtues rooted in a teacher's belief system.

Roger: It is rooted in my personal Christian faith in the sense that Christ loves me unconditionally no matter what I do. He forgives me no matter what. Consequently, I cannot judge someone for their inadequacies. I can only base my relationship with them on the basis of what they are, namely, a being created by God. No matter what they do, they should be not mistreated. I searched a long time for a discipline policy which could reflect my belief as a Child of God so that the children entrusted in my care would feel the same. You know it's curious because when that girl from grade one came in she told the other girls "You know here we forgive each other." I was genuinely shocked that she understood the message and was able to express it to someone else.

Pedagogical Longanimity

The virtue of pedagogical longanimity enables a teacher to sustain considerable injury and forbearance within a pedagogical relationship. It is pedagogical longanimity that helps prevent burnout and enables teachers to appreciate how a child does not always say or do the right things because teachers would soon become overburdened by the minor yet constant pedagogical assaults from children. These may arise because of incomplete development of social skills on the part of children or because of the peer group supporting behaviors which show indifference to a teacher:

> *Florence: When were were doing hotdogs here a few weeks ago, one woman said to me: "I'm JJ's mother and he was in your class and he really loves what you do. Recently, I asked him what he was doing in my kitchen, well, he referred to your class and raved: "Boy is that ever delicious and we make it often in Home Ec." He was so pleased. He enjoys your classes so much."* Field Note: Florence could hardly believe it because JJ never says anything remotely close to that in her classes.
>
> *I never would have thought he even liked my recipes. I think he puts on a show of indifference for the group. They go home and they're enthusiastic, like a 10-year-old. But in junior high? You don't get that positive feedback right away* [a pedagogical assault]. *Very rarely. The odd kid will come to say something in appreciation . . . and then alone. Not in front of everybody because they are afraid they will show enthusiasm.*

Students do not always show their appreciation directly. They act like secret agents sharing some deeply felt or recently uncovered tidbit of personally revealed knowledge with the teacher. When engaged in this activity, the student is often physically close to the teacher but never looking at the teacher directly. Typically, it may be a passing and fleeting moment as the student brushes the teacher on the public street of the hallway while going out to recess: *"Hey Madame, that was a rad thing we did in class today."* The secret is out and the teacher has now been made privy to some of the student's private newly acquired appreciation of life. This is what enables the teacher to survive pedagogical assaults and fosters within her pedagogy a sense of pedagogical longanimity.

Pedagogical Vulnerability

How can uncovering areas of discomfort and vulnerability be considered pedagogically virtuous? When Roger admitted feeling uncertain about teaching mathematics, he accepted, within himself, the probability that he would not appear as *"the prof up there"* to the students. They would see him in a relatively more vulnerable condition. However,

within a pedagogical relationship being "vulnerable" or "woundable" [from the Latin *vulnerare*— to wound] is a virtue much like being "honor-able" or "comfort-able." Being vulnerable empowers those involved in the pedagogical relationship to reach out to the needs of the other person(s) and affirm them as persons involved in a process of "becoming." The wounds heal and scar over and become testimony to one's meaningful engagement in past pedagogical relationships.

While the insensitive view vulnerability as a weakness, pedagogical vulnerability is a virtue because of its ability to strengthen the relationship between a student and a teacher. It refers to that incredible honesty which enables Roger to open himself up completely and unabashedly to his students:

> *Roger: The other day when I was teaching, someone was talking and I said "Now you know the second time I am very tense. You know that it is my first time teaching Math, I have a method of teaching Math, if it doesn't work, I want to make sure it's me, that it's my fault, not yours. So please don't talk while I'm teaching the concept. After that, when it's time to work, if you feel like talking to consult with someone, go ahead, you don't have to ask me. You're old enough to do that.*

Pedagogical vulnerability also allows the teacher to see a child for who (s)he really is.

> *Participant: What I'm working on is to change unacceptable habits and behavior. I'm at the point where I can see anyone, like that girl, it's not the girl I see, it's the behavior.*

Pedagogical vulnerability involves seeing the child as separate from oneself, and seeing the child in his or her helplessness. This is a precarious state of being in part because it could be perceived as having power "over" a child and viewing this child as oppressable and inferior. In seeing this, the moral teacher is obliged, in conscience, to love implicitly and unconditionally. The teacher is also called to protect and empower this child. It is when the child is not seen that one is overcome and bulldozed by unforgiving and unmindful power. Seeing a child means to love a child. Seeing a child requires that one love oneself as an adult. Within that child, a teacher or a parent sees his or her own vulnerability.

Being vulnerable or assailable means remaining open to having one's social, intellectual and psychological carapace extricated from one's soft and manipulable self-growth. This occurs until it is shed and a new replacement eventually hardens only to be replaced again and again.

Admitting to teacher participants that, as a researcher, I was often uncertain about my understanding of issues surrounding pedagogical relationship allowed them to open up aspects of their practice with which they were themselves uncertain. For example, Roger reported feeling vulnerable about teaching mathematics yet recognized our relative uncertainties as strengths which could improve his practice:

> *Roger: Well in that case, I think it's very important that you come see me. At least you're in my camp. I wanted to know more about teaching Math. It's the second time I teach it and I feel very limited in Math. I taught French for so long that there was nothing to it. Here's a striking example. Teaching Math gives me the same feelings of anxiety I experienced my first year of teaching. But I live with that because I experienced that a lot my first year. It was a great shock.*

The expression of vulnerability by the teacher in front of the students is what eventually empowers the teacher to become better at teaching a math problem. Moreover, the teacher is in fact modelling to students that it is acceptable to admit that "I do not know this or that"—that "not knowing" is a legitimate way-of-being even for adults.

The present structure of the teaching profession often requires an ability to teach subject matter or a grade level beyond the range of one's immediate comfortable realm of knowledge. This frequent encounter with a different area of professional knowledge and practice raises the teacher's level of concern. Subsequently, unhealed areas of discomfort, even vulnerability, may be uncovered within both a teacher's personal and professional lives. This uncovering of discomfort and vulnerability helpful to the pedagogical relationship strengthens the relationship by making people more genuine, more real (Williams, 1975).

Pedagogical vulnerability has the ability to change people. Becoming a teacher is a transformative experience: Perceptions of who and what teachers are changed once I become a teacher. This realization [*prise de conscience*] inspired me to surpass previous limits:

> From Ronald's Reflection Journal: I readily admit that I grew up and matured tremendously in my first two years of teaching. Perhaps because it was because I was only twenty years old when I started that I was more open to growing up or maybe I was simply immature because I had a lot of difficulties with some administrators or maybe it is they who first had difficulties with me. In my work with student teachers over the last

> twenty years, I realize that even if they are in their late twenties or early thirties, that they must also accept the opportunity to open up and to "grow up" in many different ways if they decide to become veritable pedagogues and andragogues.

Being open to becoming a caring teacher is also a profoundly transformative experience. As a teacher, I deal with the "realities" of a number of others whom I meet—students, school personnel, parents, visitors. It is the potential conflict of each of these realities which brings me to re-examine my life and who I am as a person. This reflecting on myself is also transformative: Being a teacher necessarily involves reflectivity—an ability to reconsider my way of being in the world. However, looking honestly at myself requires a sense of incredible honesty hitherto unknown to me. In part, because of my participants, I am reminded how my pedagogy must be grounded and inspired by unconditional love. I must become vulnerable if I am to love completely.

In this research, all three participants' joint pedagogy, seemed inspired by a deep sense of unconditional love for their students individually and as a group. For them, not knowing the answer to all questions arising out of daily interactions seemed to be a source of strength. It enabled the teachers to seek out knowledge together and alongside the student. This is a relational aspect of pedagogy—that not knowing is a way-of-knowing. Not knowing the answer is an opportunity salient with potential to learn and eventually to "become."

Only when one is truly vulnerable can one be veritably open to listen to truth and consequently decide to change. This is well exemplified by Sancho's monologue to Don Quixote's after the latter's boastful arrogance resulted in a humiliating beating by some brigands. Only when the tearful Don Quixote admitted to not knowing how the beating befell him that Sancho was able to truly speak to the person beneath the psychological armour (Cervantes, 1605/1954). Moreover, when standing vulnerable and "naked" before students, a teacher becomes the embodiment of "childhoodness." "God loves all small things that have no words . . . [like children]" (Traditional Welsh Lullaby, 1984).

Honesty

There's something about pedagogical honesty within a pedagogical relationship which moves a teachers to reveal themselves to students in a personal way:

> *Roger: The feeling that I have right now is that I'm just dying to go to Quebec with my students. With this class I'll get to show a side of me that I've never shown to anybody else. And that's the lighter side. Joking side. But that's my feeling. I haven't looked forward to a tour like this much since the very first year I went five years ago. I care for them, I love them. I can think of each individual and there's something that I said or experienced with each one of them.*

The pedagogical relationship can only evolve if the teacher accepts students' tacit call to reveal one's personal side. This requires virtuous teachers willing to demonstrate their pedagogical honesty. Students reciprocate and allow themselves to be genuinely known by the teacher perhaps because of the teacher's deep affection and sense of nurturing for them. In knowing each individual and in having shared a variety of experiences with each student the teacher is prompted to reciprocate in the same revelatory manner.

The pedagogical relationship is a loving relationship, characterized by genuine caring, honesty, and straight-up dealings with students:

> *Roger: I can't lie to my students. I blush. Sometimes I remember in Math, like this year, two times I blushed* [because] *I didn't know* [an answer]. *And I really wanted them to know that I knew. And I blushed. And somebody said to me: "Monsieur, you're blushing." And I said, yeah you know, I just can't* [lie].

Honesty prevents domination. Honesty within the pedagogical relationship prevents anyone to exercise "power over" others within this relationship. Honesty is "power with" because threats are the very antithesis of pedagogical relationship. To threaten someone in a reciprocal and collaborative relationship such as the pedagogical relationship means that power will be exerted over another person thereby destroying the spirit of respect and mutual understanding which pervades the pedagogical relationship. Within this relationship threats can not be uttered and are totally disallowed because they menace the integrity of the pedagogical relationship. Therefore, within a pedagogical relationship we need to defuse that which threatens a person's integrity. When Roger openly and honestly related his own health concerns to his students, he was, in fact, defusing a mounting threat to his personal integrity. Then, Roger and his students worked together to maintain his well-being thereby saving the relationship they enjoyed. Honesty, therefore, manifests itself as "power with" (Freire, 1970, p. 126) others within a pedagogical relationship. In this sense it becomes a pedagogical virtue.

Love and Caring

Deep caring and concern for the student are constantly ingrained within a teacher's way-of-being. The foundation of the pedagogical relationship is love. Love is not a solitary activity. It is contextual and may be present within a curricular context as exemplified in the testing incident with Gisèle mentioned previously. Within this incident, the teacher who was concerned about the injustice Gisèle was doing herself because of unrealistic self-expectations sought to explain why this was so.

Genuinely caring for a student dramatically valued and supported that student through rough times.

> *Roger: Herman, ah, that guy actually gave me a scare last year. And since then, he's been better. It's almost, when you're in a relationship, a loving relationship, a loving and caring* [relationship], *genuine caring, I don't think you can lie. And that's where I'm at with them* [the students]. *I really do care about them, I like coming to school and see them.*

Fidelity enters into the pedagogical relationship as a value which maintains an ongoing sense of caring. Roger closely aligns the pedagogical relationship he has with his students to a loving relationship wherein honesty and fidelity reign. In Roger's case the honesty with his students prevents him from deceiving them about his knowing mathematics well. His fidelity to the students coupled with his sense of trust in them that they will not "devour him alive" empowers him to come clean and admit his shortcomings to them. This is kind of virtuous caring obliges Roger to model loving his students to other students.

> *Roger: I think I can offer a model of love to those kids. When I meet them in the hallways, they receive a lot of attention from me. It's the first message. So, for the teacher, for the students surrounding him, he is a model for the others. This changes the adults' attitude toward this person. When I meet with the junior high school staff, I will talk about a student and the way I feel.*

Negotiation

Humor plays an important role when negotiation is part of a teacher's way-of-being. Humor allows the best possible outcome of negotiations to enrich and strengthen the pedagogical relationship.

> *Roger: Well, when we talked about trickery the other day, I had to laugh because there is a lot of this kind of game that goes on between me and the students. But it's not negative, eh.*

> *Roger:* [The trickery] *is always done jokingly, and I think they know that, and I'll joke along too. The class before you* [the researcher] *came in, when I was "negotiating," somebody said the reason that we want this negotiation is because yesterday we had a sub* [substitute teacher]*and it wasn't explained right. I said, "Whoa, just a minute here. What the sub did yesterday was review. We had talked about volume capacity and mass together. So don't come and use that as an excuse." I said: "Find me another one* [excuse] *and I'll grant you that privilege." And one of the boys said: "Well, you're a nice guy" and I said: "There, that's a good one!" And again, it goes back to the joking. But I didn't appreciate that. I'll negotiate but let's be truthful and honest here. What could you have done to change the situation? I was at school. If there was a major problem, I was accessible. So I didn't go for that. But there is a lot of trickery in a democracy. They don't because I know the objectives of the course, I know what numbers have to do with which objectives and when I give them choices, and yet I like to give them choices. I mean, there is always more than one number that practices the same concept. So I can give them* [the students] *certain choices, and they feel they are in control. That's been more, it's something I'd like to explore a little more because when I took the Workshop on Discipline With Dignity, choices and control seemed to be an important part.*

Roger brings students back to an examination of Self with respect to the incidents which prompted the discussion. One must not think that the pedagogical relationship is a matter of viewing life through rose-coloured glasses. Within any relationship, even one whose orientation is pedagogical, there may be a vying for power and control which, if not tempered, would quickly destroy or fatally wound the relationship. This is where the notion of respect becomes critical for the pedagogical relationship as it is applied within an atmosphere of negotiation.

Unconditional Forgiveness

The pedagogical relationship enables unconditional forgiveness to sustain the relationship. However, unconditional forgiveness involves a precarious balance between believing in the child and believing the child, no matter what. A believing-in-the-child way-of-being within a pedagogical relationship empowers a child to deal freely and safely deal with the child's shortcomings, and, enlightened by the greater experience and wisdom of the adult, enables the child to understand how "to be" in the world. The increased understanding of how "to be" builds the child's sense of integrity and lessens the likelihood of succumbing to the same shortcomings or misbehaviors in the future. In this way, the child's coming to full personhood is better assured.

If the child's upbringing was punctuated by unloving acts, even personal or social violence, absurdity [war] or obscenity (in the etymological sense of ob-scene—out of the total view), the adult needs to keep in his or her "quiet eye" (Judson, 1982) seeing the child. Keeping the child in one's quiet pedagogical eye means loving the child timelessly and unconditionally—which is veritable pedagogy.

Unconditional forgiveness is that pedagogical virtue which allows people with a pedagogical relationship to err without fear of being despised and rejected. This empowers students (and teachers) to be more genuine within their interactions with themselves and with others without fear of being misunderstood. However, when the pedagogical relationship is compromised, it is the pedagogical virtue of unconditional forgiveness which objectifies transgressions and divorces them from the perpetrator, thereby allowing the transgressor to still be forgiven and loved unconditionally.

Pedagogical Humility

Roger reflects and sees his career as service to others based on a Christian model. Humility enables a teacher's personal faith to drive his or her career. While other teachers are perhaps attracted to teaching for less altruistic reasons, the notion of service to humanity is what attracted Roger to serving children and adults within pedagogical contexts:

> *Roger: My humanity kind of gives me kicks where I want to be stroked too. I mean I have a wife who's wonderful that way. And I think the more I'm into this work in this office,the less I need stroking. I sense that I need it, but I can live without it. I incorporate my values into projects now and I can do that now. I can balance these but it's* [teaching] *definitely service.*

The sense of service as love imbues a sense of humility for the teacher when standing before children. This humility is experienced with the context of pedagogy and of the pedagogical relationship. Roger speaks of how he is reminded of how humble he feels when he does not meet expectations he has laid out for himself. Roger recognizes that his human frailties remind him that he needs the support of significant others in his life even though his career does satisfy his needs for recognition. The pedagogical relationship therefore ensures a certain sense of humility when working with children.

Roger understands his role as an administrator in terms of a dual, yet fruitful tension, between doing the administrivia and being a visionary leader (Sergiovanni, 1987). This

requires humility. Yet, when pedagogical action is grounded in one's faith system, the pedagogical focus seems to remain clear:

> *Roger: I continually remind myself: "Who do I serve?" I serve the Lord by attracting people to him through my own examples, through evangelization. My work is definitely service.*

In Roger's case, there is a well-defined and integrated Christocentric perspective to his understanding of being Teacher with a capital T:

> *Ronald: Why is teaching so important to you? How does it figure in your whole life plan?*
>
> *Roger: Service. It's an opportunity to be so selfless, day in and day out. And as my model being Christ I don't have to work at being selfless. I'm put into situations where I have to be because I have always considered myself a very selfish person and this has allowed me to live the life that I envisioned, the life that I'd like to lead. I think that, the shortcomings I have within my teaching, I attribute to myself, the selfish person.*
>
> *When these girls say that I understand them, that I seem to understand them, I think that's right. Because I honestly believe that I am an element in their lives, even if very small. I do the best I can as they cross my path. They will have other teachers, priests, friends, family. I am but a very small element. If I can have some kind of an effect on them, then I will have succeeded in what I was meant to do. You know, it is a humbling experience to develop a pedagogical relationship with students.*

Pedagogical humility enables Roger to perceive his role with students as one grounded in service, changing what can be changed and working within the limits of what cannot be changed.

Passion: The Ultimate Pedagogical Virtue

This section begins with a pedagogical reminiscence which was shared with the participants during the research study. It served as a starting point for understanding the importance of passion which is presented as the ultimate pedagogical virtue.

A Pedagogical Reminiscence

> Ronald's Diary: I was teaching summer school introductory biology that July because I had not worked a full year due to illness. The days were long for both the students and myself. Three hours of straight biology was really demanding for students coming out of grade nine or who had flunked

out of the course during the previous semester. I quickly resolved to teach a high-powered hands-on biology course complete with dissections, live-observations of specimens, and fascinating film clips.

I started our unit on Fungi on a rainy Monday. I had spent all weekend in the Slave Lake area of Alberta, four hours from my home, to collect fungi from the four Linnaean classes. Alain, whom I had taught two years before when he was in junior high, seemed particularly preoccupied in a reflective kind of way that day. I can still remember how that struck me as he quietly slipped in under the bell, trying not to be noticed. But toward the end of the class he seemed different—intense yet purposeful. I remembered this also but did not know why he seemed like that until recently. Alain was a very nice student who easily engaged in conversation but often in a polite and shallow manner as if nothing really mattered to him. He was bright yet reserved. I finished summer school with that group and many continued on with me for a follow-up course during the following three-weeks. Then, I lost track of those students, including Alain until I ran into him at the university a few years later.

He invited me out for coffee and insisted on re-telling me the following story:

"Do you remember that time you had brought in all those mushrooms during summer school? Your paper bags were all ripped. Your face was all scratched from having been in the bush all weekend. We kinda thought you'd had it out with your girlfriend. You were so alive on that sleepy morning. I still get excited seeing you again, dancing around with those big smelly mushrooms. You talked and talked and ranted and raved with such passion about those stupid things that it was impossible for me to catch some zzzzs. You even brought in some mushrooms that you had cooked that very same morning." [I faintly remembered doing that.] *We kinda thought you'd eaten some of those magic ones, you know! What didn't figure though, is that I had known you before and you were like that quite often. The other students didn't know that about you though. I kept thinking: "What keeps this teacher so excited, why is he deliberately doing this? Then I realized that this was not deliberate on your part. This was really you, the genuine you. And then sometime during your hopping around you said: "Maybe, in one of these mushrooms, there is an unknown chemical that can cure a certain form of cancer. Perhaps one of YOU will discover that chemical."* [I did not remember saying that.] *He continued intently and quite emotionally: "That's when I clued in to what life was about. It wasn't about me and my little boring life. It was about discovering the world and helping people. That's why I'm studying pharmacy, now. It's*

> *because of that day and what you said".* [I honestly do not remember saying that.]
>
> Ronald's Diary: In any case Alain is a pharmacist now. That fortuitous meeting with Alain reminded me about what it means for me to be a teacher. How veritable teaching takes place when there is a certain kind of meeting between two people and a pedagogical relationship comes to fruition. It's a very humbling experience, yet a very special one much akin to falling in love.

Passion is a way of teaching: What strikes me in this pedagogical reminiscence is how my total enthrallment with subject-matter spoke convincingly to a student and, reaching into the depths of his "nonchalantness," struck a chord which permitted Alain to resonate with the lived world within him and the objective world beyond him. I was perhaps viewed by Alain as teeter-tottering either between folly and genius: Folly, in that, I, as a grown adult, would go to any length, even suffering physical injury, to prepare an interesting lesson; and, genius, in that I successfully generated within the student a sense of wonder or *"émerveillement"* as to what contorted plan I was about to execute. Even though wary of being mentally subterfuged and trapped into being motivated, Alain had enough faith in his teacher's passion, purpose, and conviction to allow himself to be pedagogically "touched" by the teacher. How is passion, a deeply-felt way-of-being, a testimony to one's manner of negotiating lifeworld experiences? What is it about a teacher's passionate relationship with the world that enables a student's dull and dreary experience in school to be illuminated with hope?

What is it about seeing the profoundly boring and lifeless school experience of a certain student which empathetically moves some teachers to reach into this despair and, by their pathos, touch that student in a dramatic way, while other teachers sail by just as lifelessly, yet deliberately ignoring, not wanting to really *see* the student.

> Ronald: I barely remember the other students in that biology class but I do remember Alain and, by the end of the course, having known him and being known by him in a special way. What was it about my way of understanding the world that created this meeting and mutual knowing of a teacher and a student? Is passion such a strong way-of-being? Passion seems to be the glue which bonds teacher and student together. Passion provides us with a sense of connectedness to the world. Passion within one's

> self bonds what we are as persons to our experiences and deepens our understanding of our lifeworld.

A life without passion is a life without hope. A pedagogy which is devoid of passion, witnesses to students that hopelessness is part of life and is an acceptable, even desirable way-of-being. A teacher who raises his or her voice to quieten enthusiastic students during an exciting science experiment may, *de facto,* be teaching a curriculum of passionlessness and hopelessness—that expressing excitement is not a desirable way of behaving.

Having a sense of passion may be inherent within what it means to be human. When an infant flails her arms and excitedly kicks her feet when her attention is captured by a moving toy or a baby-talking father, she responds to the stimulus in a passionate way. When a toddler stands in awe and wonder before a multicolored decorated Christmas tree and reaches to touch in order to discover the essence of the object of her wonderment, passion for the world around may be said to become manifested. This sense of marvelling at the unfolding, objective world "out there" continues on during elementary school and can be fostered by a certain kind of teacher—a teacher who has maintained that sense of childness wherein awe and wonderment (*émerveillement*) still reside. As an adult, this way of beholding the world may become expressed in deeply personal ways which innervate all of one's being and, transcending socially-accepted forms of adult behavior, bring one to a fullness of lived experience which is perceived as passion by others. But an adult who goes through life without passion cannot expect to generate hope in the lives of others, especially students, he or she encounters.

Passion generates hope. However, passion gives meaning to a boring existence. Passion without hope may be seen as purely unbridled emotion—even as manic in terms of manifestation. Hope is what gives passion a directedness toward the lifeworld, inserting itself into human experience, and imbuing meaning to lived experience.

My understanding of a passionate pedagogy—a pedagogy of hope emerged from the data which originated in a mainline Christian school. I must put into a context appropriate to the confessional character of the participants in order to address this view of pedagogy.

A historical example which is still relevant today serves to illustrate how hope and passion are related. Christians refer to the Passion of Jesus prior to his crucifixion. His life and teachings were put to the ultimate test of a barbaric tortuous human death. Christian

scripture teaches that Jesus loved passionately unto his death out of understanding. Conversely, agnostic historians would report that a renegade Galilean surrounded by a gang of misfits—fishermen, tax collectors, prostitutes—badly played his political cards and, because of his ineptitude, managed to have both the Roman and Jewish establishment permanently silence him. (It is interesting how one's point of view allows different interpretations of the same story.) For the participants, serving Christ was a source of inspiration and modelling. They answered the vocational call of Jesus' Passion for life and his teachings in a love-filled human experience generated within his followers hope in a better life (and afterlife) which provided meaning and purpose to their misery-filled existences. Stories of the Resurrection attest to the hope which was generated within his followers extending as far as two millennia later. Jesus, an errant rabbinical dropout, ended his life in a flurry of passion whose meaning he even doubted—"*Was Vervolgst du mich,*" ["Why have you forsaken me?"] he yelled from the cross. Yet, Jesus' Passion and death acquired meaning once his followers understood that his experience gave them hope.

For the purposes of this dissertation, whether the Resurrection occurred or not is academic. The hegemony of that 33-year-old Galilean involves a pedagogy of love and hope. Little wonder that when Church leaders teach doctrine not purely inspired by hope and love, but by servile human motives, dogma and doctrine enslave Christians to commit horrible acts of lovelessness and cruelty. The Church needs to edify people whose lives are Christ-like—saints—to remind itself of Hope, the essence of Jesus' passion.

Surely, a teacher shortage would ensue if teachers were asked to accept crucifixion as an ultimate witness to their pedagogy. One wonders whether "burn out" and "stress leaves" among teachers are the result of a hope-filled passionate pedagogy or whether they are the price of a series of lifeless and disconnected instructional acts. Similarly, student disengagement, in all its forms—apathy, dropout, suicide—may be the price society pays for being "inspired" by lifeless passionless instructors. We need a pedagogy that is powerful enough and fulfilling enough to sustain us in our daily lived experience. I suggest that this strength comes from a passionate pedagogy and that this richness emanates from the meaning and hope within this pedagogy.

CONCLUSION

Pedagogy is sacramentalized (made sacred) when it is imbued by unconditional love which liberates passion and hope. In the classroom-sanctuary, teachers, children, and parents come together in celebration of this unconditional life-giving love. The classroom space—a sanctuary—empowers students to express themselves and to practice being human. This expression of their humanity also involves a certain fashioning [*façonner*] of their personhood. In this sense, sacramentalization occurs within the classroom space. Pedagogy is a celebration of this sacrament: a sign of unconditional love into the world.

Children are called forth by pedagogically-oriented adults to be fashioned of unconditional love. Pedagogical virtues are manifestations of this love and pedagogical activities bind adult and student into pedagogical relationships. (This seems to be a "love constant," a pedagogical love with the education universe—school and education system.) When a child is called out of a state of egocentrism he or she learns how to relate to himself or herself to others, to the world, and to the mystical. This becomes an education for the total child in the Mertonian sense but is not centered on the child: It is centered on the transcendent, on the beyond, and on the mystical in which passion, hope, and existential meaning reside. Adults partaking in this pedagogical endeavour are likewise healed of their brokeness by the mutual and reciprocated transformative love they embody and witness to children within the pedagogical relationship.

Standing beside and standing with a child before the world involves a mutual, and relational engagement between the teacher and the child, and to a certain extent, between both of them and the objective world. This involves creating a community of learners and connectedness to daily existence:

> An essential condition for living in an authentic community of persons is that participants become temporally autonomous: that is, they adjust to the plans of others without losing control over their own arrangements. This sort of autonomy can be thwarted or nurtured. We nurture youngsters' autonomy whenever we invite them to bargain with us about their plans and activities, rather than deciding for them when and how they should be with us. This autonomy is not a matter of doing whatever they want whenever they want to do it. Rather, it involves planning and doing

> whatever is feasible under conditions of ongoing negotiation and compromise with other busy people. (Briod 1986, pp. 17-18)

This is another example of how a teacher's "way of being with beings becoming" (Parker, 1986, p. 25) teaches children that relationships evolve over time in a way they can understand (Briod, 1986) and possess a sense of connectedness or "lastingness" [author's genesis]. If the pedagogical relationship serves as a template for developing a sense of relatedness to oneself and to the world, then it is this same relationship which serves to make sense of lived experiences within the world later as children come to full personhood (Greene, 1978). As adults, when students attempt to integrate incongruous life experiences within a personal framework, they can only access former experiences of relationship wherein incongruity was dealt with and integrated into one's way of dealing with the world.

The pedagogical relationship is what imbues pedagogy with a sense of connectedness to the world. For the adult, pedagogy is a way in which one becomes one's idealized self. The identity of a teacher or parent lies in his or her sense of connectedness to the "becoming" of children. Being engaged with children within the context of pedagogical relationship involves ways-of-being in which a teacher can enact or live out his or her idealized self. It is because of the pedagogical relationship that students become autonomous and present-in-the-world. It is the pedagogue's role to stand beside this child-in-the-world and to be present to this same child. Together, beholding the transcendent, the pedagogical relationship has accomplished its mission and, in humble self-effacement, becomes transformed unto a pleasant, barely perceptible memory.

Unconditional love is the driving energy which fuels pedagogical action into a profoundly transformative way of being. Within pedagogical action unconditional love is expressed in a variety of ways through the richness of human experience and human giftedness. This giftness may manifest itself in a variety of ways according to the persons involved. However, pedagogical virtues enable unconditional love to touch human experience within children and provide them with a sense of connectedness to the world—giving meaning, passion and hope to human existence.

CHAPTER SIX—PEDAGOGICALLY-ORIENTED ADMINISTRATIVE PRACTICE

In this sixth chapter, I will try to weave the findings arising out of the strong readings and writings of the data into the understanding of the teacher's experiences relating to the interplay between administrative practices and pedagogical relationships. For me, an inclusive part of the data analysis included remembering past and present professional and personal experiences which exerted some influence into my research. This chapter is intended to reflect the ongoing questioning and interpretation of the data by means of the processes of strong readings and writings and subsequent sustained dialogue with teachers. I will present the notion of pedagogically-oriented administrative practice by contrasting stories and anecdotes taken from my research experience and from teachers with whom I interacted during the exploratory study. I wish to stress that these stories and anecdotes represent teachers' perceptions of specific administrative situations which embody both pedagogical and nonpedagogical administrative orientations. Admittedly, the stories are presented in a one-sided manner, usually from the perspective of the teacher, and little or no information is provided giving the administrators' sides of the respective anecdotes presented. There are three major reasons for this. First, the focus of this study was on teachers' experiences. The anecdotes and stories presented in this chapter were taken from teachers' perceptions of administrative events which are, *de facto*, experiences in themselves. Secondly, for ethical reasons, seeking clarification from certain administrators concerned would have violated my ability to protect the identity and professional safety of the teachers who recounted these stories to me. Thirdly, the anecdotes and stories are not intended to "lay blame" or badly represent certain administrators; rather, the anecdotes, especially those relating to nonpedagogical administrative practices, are intended to illustrate the presence of these practices in educational settings and the manner in which teachers perceive these practices. Also, some of the anecdotes have been pruned, so to speak, and non-essential peripheral information deleted so that the anecdotes' essential nonpedagogical flavour appear even more flagrant and striking.

Surprisingly, part of the resulting data analysis dealing with administrative practices seemed to be bipolar in nature. Some of the seven different school administrators I encountered on the research site tended to be rather business-like and seemed to be less concerned with matters dealing with children than were educational administrators on site

who seemed very aware of children's needs and ways-of-beings. By no means is this part of the research intended to be definitive regarding the various notions of administrative practices. Rather, this chapter should be read with a spirit of wonderment and openness to a potentially useful notion, namely, that of the pedagogical or nonpedagogical orientations of some educational administration practices (and practitioners).

During this study of teachers' experiences of pedagogical relationships, some incidental understandings emerging out of the data revealed the presence of different kinds of administrative practice. This became so interesting for me that I began to compile teachers' stories and anecdotes in an attempt to determine if I could glean from them further insight into the teachers' experiences of pedagogical relationships. When questioning the text of these anecdotes, stories, and remembrances, the participants and I were able to arrive at an understanding of how administrators appear to be with children in general, and more particularly, how were these same administrators with the participants' own students. One of the difficulties I encountered in questioning the text of the stories was understanding what these stories and anecdotes were saying about teachers' pedagogical lives because the stories themselves contain people's various interpretations of specific events, some of which were highly emotionally charged.

The source of these data originates from my research experiences during the years I spent on site. For the ethical reason of protecting my sources, I have chosen to appropriate these stories as my own stories. The strictest guidelines of anonymity and confidentiality were promised to these people which justifies, in part, why some people accepted to talk about certain events, some of which are potentially embarrassing even to these same people. Furthermore, even though many of these people knew each other, successful efforts were made to avoid knowing who else was talking to me about educational administration as well as the research on pedagogical relationships themselves. For ethical reasons also, the stories are presented in a way that they appear to be part of the folklore and culture frequently shared at get-togethers in any school. The stories were edited for reasons of brevity and to protect the children and educators involved. As such, these shared stories are useful in showing the underlying meanings and understandings of pedagogically-oriented administrative practice.

PEDAGOGICALLY-ORIENTED ADMINISTRATIVE PRACTICE

Ultimately, my research was an inquiry into the meaning and nature of pedagogy. However, when looking at pedagogy from afar, the centrality of children within any pedagogical action came into an increasingly clear focus. This led me to question, therefore, why some of the analyzed data revealed how certain school administrators seemed averse to children. The very notion of a school administrator—a teacher—who does not like children and wants to avoid contact with them seemed to be quite paradoxical. At the onset of the research, I presupposed that the eventual influence of educational administrative practices ought to be oriented favorably toward the lives of children. In some situations arising out from my research, this was clearly not the case. Consequently, I attempted to seek out an empathetic understanding (Osbourne, 1990) into the teacher's experience of a pedagogically-oriented administrative practice in order to understand better the lifeworld experience of the teacher as it pertained, at first, to pedagogical relationships. This helped me understand why some teachers seemed to be protective of their students and defensive about their relationships with students towards certain administrators. It was upon returning to the teachers' experiences and re-examining their understandings and interpretations with them that I was able to explore the notion of pedagogically-oriented administrative practices even further. Admittedly, the notion is still in fledgling form and needs to be developed during further research endeavours possibly by other researchers.

Subsequently, I returned to my original research question and allowed it to be "read" so that I could understand better educators' experiences by looking at shared stories and anecdotes dealing with administrative practices. I did this using the techniques of strong readings and writings adapted from van Manen (1990) and Evans (1989). In addition, follow-up discussions with teachers addressed the readings' questions to the effect of: What does the story tell us about educational administration? How do these data relate to our understanding of our respective roles as pedagogues and as colleagues of educational administrators? In what way do these findings resonate with our respective educational philosophies and actual practices? Would our understanding make sense to other teachers and administrators? How do the participants view understandings of their own past and present experiences of various administrative practices? How does this research contribute to the body of knowledge regarding teachers' pedagogical lives in general and of educational administrative theory and practice, in particular?

Addressing these questions within the context of strong readings poses several problems. One problem lies in recognizing a pedagogically-oriented administrative practice (if such a practice exists). What does it look like? How does one recognize it when one sees it? Perhaps, it is in understanding the experience of a nonpedagogically-oriented administrative practice that would assist in understanding the teacher's experience of a pedagogically-oriented practice. Understanding nonpedagogically-oriented administrative practice helps us contrast what "is not" with what "ought to be," namely, pedagogically-oriented administrative practice. Sometimes, understanding what something "is not" allows us to understand the very essence of what something "really is."

For the sake of clarification and simple argument at this point, I refer to a nonpedagogically-oriented administrative practice as one largely based in classical organizational theories which tend to be technical, instrumental, and product or client-oriented. This is not meant to be judgmental in any way. As models of education, the appropriateness of the approach and the notion of "delivery of instruction" to students have been questioned by several researchers (Bates, 1984; Eisner, 1991a, 1991b; Evans, 1989, 1991b; Flinders, 1991; Greenfield, 1986; Hodginkson, 1983). Yet, these models of education seem to be approved of in the public's "eye" (Dwyer, 1994; Fennell, 1993). Nevertheless, it is an assumption in this sixth chapter that the organizational view of a school from a business perspective may not be that revealing of school organizations nor of teachers' pedagogical lives. School organizations as professional bureaucracies dealing with children may be served better by a variety of other organizational models (Bolman & Deal, 1991; Morgan, 1986).

By contrast, I have been inspired by a notion of pedagogically-oriented administrative practice from ideas and thoughts originating with Evans (1991a; 1991b) who considered educational administration as a ministrative (ministering) kind of activity (Evans, 1989). He considered educational activity as being rooted in a philosophy of life—a *Lebensphilosophie* (Bollnow, 1987, p. 121 as cited in Evans, 1989)—"strong enough, rich enough, deep enough to sustain our educational work with children and young people" (Evans, 1989, p. 22). Also, Miklos (1990b) considered it important to consider and understand (ad)ministrative insight (Evans, 1989) as a direction toward which educational administrators seriously ought to orient themselves.

Our search for pedagogically-oriented administrative practice begins in a school wherein lived experience permeates every second of the day: Educators experience life intensely

often at a rather vertiginous pace. The physical characteristics of the school and the description of the space in which this human experience is lived is rather unimportant. Even though the events really occurred and have become part of the organizational culture (Bolman & Deal, 1991; Deal & Kennedy, 1982) as well as part of the folklore of the school, the stories could originate from any school, involving any teacher, any child, any administrator. What is important is the manner in which the events unfolded and the meanings ascribed to them by the teachers as well as what value the stories have taken on in the exegetical processes which befell the stories throughout the process of being told over and over again. Hence, some of the shared stories have taken on a *persona* of their own and seem to have become larger than life.

PEDAGOGICALLY UNDERSTANDING

One of the events I witnessed almost first hand dealt with Joel—a boy with little support from home—who often complained about this hurting or that being sore. One day Joel got into what seemed to be a power struggle with a teacher and was handed over to an administrator to be "dealt with." The administrator dealt with Joel in a pedagogically-oriented manner, trying to understand Joel's pain. Let us now transport ourselves into an administrator's office. It is just after the lunch break and Joel, a student in grade four, is not having a good day:

Gotcha!

Teacher: Well, Monsieur Administrator, Joel just hung himself! You see, I was on supervision and when I told him to go outside he started to lip me off as he always does. He's just like his older brother you know. Oh! I guess you weren't here when Jake [his brother] *was a student in grade six. In any case, that whole family is a bunch of trouble-makers! Those kids sure come by it honestly! In any case, Joel got mad at me and told me to take my godammed recess and to shove it . . . well, you know. So that's why I sent him to the office. I knew you'd know what to do.*

Joel slithered into the administrator's office, his head bowed and his jaw clenched in pain. The administrator said softly "Havin' a rough day, aren't you?" "Yeah!" "So tell me what happened." It's as if the administrator had all the time in the world even though he was already late for a meeting with the area superintendent who valued punctuality as a sign of respect and commitment to the school district. Within a short time, Joel burst into tears saying he'd lost his permission slip to remain inside because he had an ear-ache again and could not handle the cold because it physically hurt him. Trying not to cry, he explained that when that teacher saw him in the classroom, he felt scared and afraid she would yank him by the ear again. "I just lost it, Monsieur, honest, I can't take

> *anymore of that bitch screaming at me." The administrator knew what he needed: First, Joel needed a hug, and then, a few reminders on how to refer to teachers more politely; next, some antibiotics, a hot lunch because Joel had not eaten a solid meal since the weekend, and a few days of rest at home to recuperate.*

This was not the first such incident with this particular teacher. Another more experienced administrator in the district had "arranged" with his young vice-principal for the teacher referred to in this incident to receive a good evaluation from him so that she could be transferred out of his school into Joel's present school. The novice administrator in Joel's school welcomed this transferred teacher and trusted that her evaluation was representative of the teacher's interpersonal abilities with students, besides which "checking up on people" was not synchronous with the administrator's philosophy of school administration. Nevertheless, every teacher's story is different because each teacher experiences educational administration differently: "Out of different perspectives are likely to come a variety of insights and fuller understandings (Barritt, Beekman, Bleeker, & Mulderij, 1983, p. 141).

However, Joel had his own perspective. He was the one who perhaps felt his safety was being compromised by the teacher's actions. Understanding the teacher's motivation in chasing Joel out does not help out the student much in his process of humanization. The teacher's lack of compassion for Joel or her assumption that he was no different than his "trouble-making" brother, oriented her relation with Joel in a nonpedagogical manner, perhaps in an irreparable manner. In contrast, the caring administrator's accepted dealing with Joel's needs as more imminently important than the need to attend a meeting with an exacting superordinate, or dealing with the unacceptable lack of professionalism and compassion of the teacher in question. The administrator listened to Joel "as if" he knew this situation, "as if" he had seen it several times before. Yet, he gave Joel his focussed attention as if Joel were special in his eyes. Perhaps Joel felt listened to. I was not able to follow-up on this student. In a Wittgensteinian sense, being treated "as if" Joel were special indeed made Joel special—it made him become "real" (Williams, 1975) and feel accepted. Joel seemed to understand the administrator's intensity and his motives because Joel expressed himself unabashedly, albeit pointedly. The administrator then took what some consider to be appropriate action with respect to Joel. Was the administrator's area superintendent be as understanding of his being late to "his" meeting?—[Data unavailable]. The teacher, however, later publicly criticized the administrator for being spineless.

The teacher's uncaring behaviour was repeated with other students in this school and in another school to which she could eventually be transferred to be placed on review during the last year of the research. Her behaviour seemed to impede the development of pedagogical relationships with students.

How could that teacher have been brought to consider actions which could be more appropriate for that student? From the administrator's perspective, what actions would have been appropriate with respect to that teacher? How much can professional development activities help nonpedagogically-oriented teachers to be reminded of the vocational calling which is teaching? Is teaching still a calling for them? Was teaching ever a vocation for them? These are the kinds of questions asked within strong readings and writings which help uncover some of this story's overlying principles.

Perhaps, for the teacher in question, teaching has now become merely something that one does and no longer has any attraction to as a moral or pedagogical activity. If this were the case, those—educational administrators—responsible for training, forming, hiring, transferring, and promoting this teacher, have a socially-mandated responsibility to protect and provide safe and caring environments for students. Of course, they must also help teachers protect themselves from burnout if stress is destroying teachers' professional lives. In allowing Joel's situation to be repeated from one school to another because in passing on pedagogically weak teachers, educational administrators and the institutions in which they work may have fallen short of their professional and moral responsibilities as has that same teacher with whom they refuse to deal. They have not been successful at "ministering" to the child, to extrapolate on Evans' (1989) expression. Consequently, the "education of the total child"—(Thomas Merton as cited in Del Prete, 1990) becomes compromised under the guise of managing and administrating a school and by the constraints placed upon schools by a variety of internal and external agents (Eastcott, Holdaway & Kuiken, 1986).

Educational administrators, therefore, could be considered to either foster or hinder pedagogical relations with those entrusted in their care including both teachers and students as a consequence of the *Lebensphilosophie* which imbues their (ad)ministrative practice.

Administrative Pedagogical Positioning

The importance of the notion of pedagogically-oriented administrative practice is to understand how such a practice enables and empowers educators to respond with thoughtfulness and tactfulness (van Manen, 1991) and with trusting fidelity to pedagogical impulses which arise within their pedagogy and their administration. In many schools, students are often quite removed from the immediate influence of the principal, yet students are the first whose lifeworld—*Lebenswelt* (Husserl, 1960, 1984)—is changed because of the implementation of an administrative decision or policy somewhere in someone's office. When a principal affirms that time invested with students "is," in fact, the school administrator's "real" job, then this same principal is brought closer to the pedagogue within himself or herself and has positioned himself or herself more pedagogically than a principal who deals with children only if time is left after the paperwork gets done. The attitudes and the conscious predisposition toward a pedagogical positioning of an administrator before a child may enable the administrator to engage the entire school in a pedagogically-oriented administrative and educational practice where the "becoming" of children is at the hub of all administrative and pedagogical impetus.

Pedagogical Positioning Toward Students

Let us now consider the following incident and the manner in which the administrator imbued in a student a way of relating to others around her by learning to forgive:

Déjà Vu

Two girls in grade one have been physically fighting during recess. Peggy tore Laura's dress and then Laura scratched Peggy's face. In turn, they each explain to the teacher how it is the other girl who started it. The teacher who is on supervision outside cannot resolve the issue right now because a student has facial bleeding as result of having fallen on an icy sidewalk. The teacher has no choice but to send the crying girls to the principal's office. Peggy and Laura, both very upset at each other, break out into another argument before getting to the office. The principal separates them, gently talks to each of them, and then brings them back together not quite sure of what would happen next. He has not coached them as to what needs to be done; however, Peggy was in his office yesterday for a similar occurrence when she took on a group of boys. [Peggy gave them quite a jolt!] *Much to his surprise, upon meeting again, Peggy initiates a conversation with Laura "Remember, in this school we have to forgive, that's the law!" Laura queries: "What's that, forg. . . ?" "It means that your face won't get scratches if you are nice to me!" The administrator fixes a gaze on Peggy and slowly but firmly shakes his head in disapproval. Peggy cowers and softly utters: "It means that I must be your friend even though we fighted*

again. Do you want to be my friend?" Laura answers, "Yea, but you broke my dress?" The administrator points to a stapler on his desk. Peggy reaches for it and begins to repair Laura's dress: Laura helps her staple her dress together. The girls start giggling and together, ask to go out and play even though it's nearly the end of recess. The administrator recaps: "Remember, in this school we forgive each other. . . what do we do in this school, girls?" All three, chant in unison: "We forgive each other." He then sends them outside: "You are two wonderful girls and I really like you. Now go out and play. I have work to do now."

What is it about this administrator's beliefs that enabled him to communicate to Peggy and Laura that forgiveness was a way of being and was the way to be in that school? The unconditional approval of the inherent goodness within the two girls and the lack of threat that they felt in his presence is a testimony of something ineffable in his administrative practice. Punishment was not an issue: How one deals with strife and moves on after a fight was an issue with which the principal had dealt. He taught a life lesson much more important than a specific concept in mathematics or science, yet he sent them off saying that he had work to do. It is "as if" dealing with those girls is not work nor a part of his job that takes on a kind of "bracketing" from paperwork and other administrivia. His "as ifness" speaks pedagogically to his administrative *Lebensphilosophie* of continually striving for the eventual becoming of the child. It seems that he is pedagogue on the one hand, and paper shuffler on the other hand, but not two persons in one, so to speak. For a brief moment—a mere *Augenblick*—we see a pedagogically-oriented administrator warding off the temptation of succumbing to nonpedagogical but necessary administrivia—"paper-shuffling"—and attending to reinforcing a philosophy of forgiveness which is part of the vision of this school's community. His *Lebensphilosophie* has allowed him to be pedagogically positioned when enacting emergent administrative work.

Pedagogical Positioning and Empowerment of Teachers

When reflecting on the data's strongest level of readings and subsequent writings, we begin to see pedagogical life in multifaceted views. For example, when pedagogy is viewed in its broadest sense, it is seen to include actions not directly dealing with children but actions from which children ultimately benefit. The following interview segment reported in Chapter Four also served as a starting point for stronger readings and writings from which issued forth—*jaillir* or *entsprungen*—notions of pedagogically-oriented administrative practice. We see how pedagogically-oriented administrative practice and the manner in which an administrator's *Lebensphilosophie* pedagogically positions his administrative practice toward teachers. This ultimately affects life in classrooms:

> *Cécile: Part of teaching is knowing the context of each child. I know the families of each child* [coming in my class]. *When it's registration time, we teachers can pick and choose some of the students we know according to the needs of the families and the children. Sometimes parents want to have one particular teacher and we try to accommodate them as best we can. The principal always encourages us to assign students to classes.*

Both students and teachers have their own personalities and carry with them the baggage of their life experiences. Some teachers are bound to get along better with certain students and their families. It seems that in Cécile's case, students are given the opportunity from early in their formative kindergarten years to express a certain level of comfort upon entering into the school setting. In identifying closely with the needs of the children, is the teacher not acting very much like someone not only concerned about their education but also their psychological well-being and comfort? It is a pedagogically-oriented educational administrator who empowers the teachers to make decisions which directly affect the children they will be with during the year. An administrative *Lebensphilosophie* of empowerment and belief in teachers' professional judgment eventually benefits students in classrooms because it releases the teacher to grace students with the fullness of his or her pedagogy—a pedagogy embodied within the personhood of the teacher.

In discussion with Cécile, it seems that she and her colleagues relish the level of autonomy and professional discretion they are given as considerate professionals when it comes to selecting a classroom for each individual kindergarten child.

> Field Notes: Cécile said that she and others needed to work freely and not be forced into anything. Cécile needed professional autonomy over her pedagogy and over the direction in which her career was headed. Cécile's recently appointed administrator followed the previously established dominant culture of the school when it came to empowering Division One (kindergarten-grade three) teachers to have as much autonomy as they needed especially regarding assigning students to classes. [Researcher's Notes following a conversation with Cécile].

In the past, previous administrators were rarely involved in assigning students to teachers. The ability of teachers to begin the selection of students several months prior to the beginning of the school year has been a source of pride for them and an expression of their professional autonomy in this school. It also serves as an embodiment of teacher empowerment in the past. This was evident in annual Organizational Culture analyses

(Deal, 1985; Weick, 1985; Wilkins, 1983) I had conducted in the school prior to the exploratory study. A pedagogically-oriented administrative practice, therefore, is concerned about empowerment of those who affect the lives of children.

One aspect of empowerment involves freedom: Freedom to do, to work, to initiate, to promote, to foster, and to nurture pedagogical relationships with individual children and groups of students. It also entails, on Cécile's part, a freedom to pursue and deepen her pedagogical practice and pedagogical experience (an experiential base, or rather, an experiencing-base). In being present to her students within her pedagogical experience, she becomes a pivotal point to which students can anchor the experiences they live at home and at school. The teacher may become, for the student, the embodiment of what life is and of what it means to be human. An administrator's *Lebensphilosophie* and practice which is pedagogically-oriented toward teachers eventually benefits the children taught by a likewise pedagogically-oriented teacher.

Nevertheless, a school administration giving the appearance of attending to the needs of children may, in fact, betray its nonpedagogical orientation towards teachers and eventually children:

> Ronald's Reflection Journal: *One teacher took a short-term leave of absence to care for her sick child. She talked about returning to an almost full-time teaching position but not having had much administrative support when she returned. "I couldn't even get the required Curriculum Guides and I had to teach math in the gymnasium because empty classrooms were "reserved" for teachers who had seniority. Consequently, she felt that somehow the integration back into professional life was not supported by the school administration. "All they wanted was a breathing body in front of those kids so the parents wouldn't get down their* [administrative] *throats." She said that she felt coerced into coming back into the classroom because of the lack of teachers in her area of expertise. She blames the school's administration for not giving her the support she needed to re-initiate a healthy professional life and practice. When she expressed her concerns to the regional superintendent, a very subtle message was conveyed to her that she should be happy that she had a job and "to behave" if she wanted to maintain her part-time status next year. She and her family experienced considerable stress during the first year of her return. She considered that year as having marred her twenty-year successful teaching career.*

It is in the pedagogical interest of school districts to support those working with children, that is, the primary care-givers of students. During the interviews, teacher-participants reported that if they felt supported they were more likely to maintain healthy

professional and personal lives. From the data, this seemed to affect the manner in which they subsequently engaged in and sustained thriving pedagogical relationships with students. The teacher mentioned above perceived being disempowered and, stated to me how, to a certain extent, she felt patronized and devalued. Both the school district and the school administrator seemed to be more concerned about the political consequences of having a part-time teacher for a group of students than the long-term pedagogical consequences of adequately meeting both the teacher's and the students' needs. To what extent this administration was pedagogically oriented may be a matter of degree and is difficult to determine based solely on the information from this teacher.

Let us discuss the notion of pedagogically-oriented educational administrative practice, which may seem rather unconventional to some people, within a practical context.

There are meaningful implications of pedagogically-oriented administrative practices. First of all, administrators who want to genuinely dialogue with students and their teachers, need to invest definite amounts of time and defined periods of their administrative time with children *per se*. This may entail simply making themselves available for supervision in the morning as children get off the buses and come into school or as much as teaching one or two half-hour periods every day. In this way, not only does the administrator invest himself or herself in the learners' lives, but also allows him or her to be present when experiences propitious to relationship-building arise. As with the teacher's experiences of pedagogical relationship, such encounters may later prompt the administrator to be brought closer to the pedagogue deep within, perhaps even the distant child within himself or herself from which further reflectivity and *émerveillement* can occur. A fledgling dialogic relationship can thus emerge between the administrator and a student, as well as internally within the administrator *per se* as a reflective person (Schon, 1987).

Second, another implication of a pedagogically-oriented administration involves pedagogically positioning oneself and one's administrative team to be "vulnerabilized" in the face of emerging administrative issues. For example, not knowing what Peggy and Laura would say to each other was a moment of administrative vulnerability for the administrator (with the stapler). Admitting to parents concerned about a teacher's pedagogy that the administrator is not really sure of the best approach to take *vis-à-vis* this situation may enable parents to be more appreciative of the administrator's dilemma. Consequently, the parents may "back off a bit" or be more patient about the

administration's apparent lack of action. Then again, some parents may interpret it as a sign of weakness.

Administrative vulnerability—from the Latin *vulnerare* [to wound]—empowers administrators to heal the wounds within or at the root of emergent administrative problems. In accepting to be vulnerable, an administrator becomes pedagogically positioned to answer a child's (or another pedagogue's) call for help. From there on, the administrator truly comes to accept being at the service of others: By definition, educational administration is alterocentric rather than egocentric.

Hence, educational administration takes on the vestments of a vocation in that it answers the call of those in need as well as calling forth those in need to attend to the "becoming" of others, namely, children. As a calling unto itself, separate from the teacher's vocational call, yet parallel to this same call, pedagogically oriented educational administration becomes symbolic of an organizational embodiment of unconditional love and belief in others. A veritably pedagogically-oriented administration: empowers teachers to be child and people oriented rather than administrivia-oriented; empowers parents to unconditionally love their children when they are at their "wits end"—"if the school believes so much in my child perhaps I can find the strength to do so a bit longer"; empowers children to behold the lifeworld and not be afraid of "screwing-up" because children know that they are unconditionally loved by significant others in the school.

NONPEDAGOGICALLY-ORIENTED ADMINISTRATIVE PRACTICE

The experience with the teachers mentioned thus far above shows how, for a variety of reasons, some school and district-based administrations often present less-than-desirable pedagogical working conditions for staff and students. While there may be various constraints affecting their administrative behavior we can, nevertheless, examine nonpedagogically-oriented administrative practices as possible sources for making those kinds of administrative choices. It took some probing and remembering in order to reveal many of the following stories and anecdotes which now follow. During the exploratory study, and my research proper, teachers often pointed to administrative practices which negatively affected their experiences and relationships with students. Some teachers expressed how such practices even undermined teachers' pedagogical orientation toward children. A typical anecdote was something like this one:

> *When Mr. Vice-Principal comes into my classroom in the middle of a fun Science Experiment and dumps all the kids' shoes and mittens on my desk and yells at the "slobs" who can't pick up after themselves, it sure puts a damper on my lesson.*

In this anecdote reconstructed from an emotionally-charged conversation, the teacher found the vice-principal's behavior rude, offensive, and not respectful of either herself or her students. For the sake of definition, I use this is an example of nonpedagogically-oriented administrative practice. Other nonpedagogical practices observed during the research period were as mundane as the daily Lord's Prayer monotonously and non-meditatively recited over the intercom followed by more lengthy and animated Hot-Dog sales announcements. In one dual-track French Immersion school, students who were late for school had to sign their name on a sheet entitled "*Retards.*" (*Retards* is a French noun which refers to being chronologically late. However, in this school, it served the senior administrator's apparently deliberate attempt to intimidate students who were late for school by playing on two possible meanings—in French and in English, respectively—of the first-order cognates "retards" and "*retards*," respectively.) These and other practices of intimidation were abhorred by other junior administrators and teachers in that school.

More serious nonpedagogical practices highlighted included incidents such as a second-trimester pregnant teacher being physically assaulted by a behavior-disordered student who is refused referral for psychological assessment by the principal because, in his own words: "Downtown [Head Office] will think that there are problems in *my* school." This kind of pseudopedagogical orientation and pedagogical misalignment seemed to surface repeatedly from the data obtained during the research. (For ethical reasons, these data cannot be shared explicitly because the educators referred to in the stories and anecdotes would be able to recognize one another because of some identifying characteristics within the anecdote or story. However, I have freely obtained the participant's permission to refer to them in general terms because: "This happens everywhere in all schools" [Interview with a participant]. The following section of this chapter will, therefore, attempt to probe into the meaning of pedagogical misalignment.

Pedagogical Misalignment

Let us begin reflecting on the notion of pedagogical misalignment by considering the following teacher's anecdote:

> *It seems that every time I get a really good lesson going and the kids get excited about what we are doing, there is some intercom announcement about either the principal who is wanted at the office, or somebody who left their car lights on, or the janitor—who is never around—is being paged again. Usually, it happens every half hour or so. As a matter of fact, the students don't even bother to listen to the intercom anymore. It's really disruptive and I also find it difficult to focus back to my lesson and on the kids' learning. Yesterday, other teachers joked secretly that it was "Announcement Day" because there were five different announcements by three different administrators within a fifteen minute period. "Only one of those announcements was so important that it could not wait until noon-hour. Actually, none of the announcements had anything to do with my students." complained the teacher.*

This anecdote serves to exemplify this teacher's frustration with his school administration. Its focus seems to be on administrivia and management rather than on respecting and valuing students and teachers, their learning and pedagogy, respectively. Moreover, the constant interruption over the intercom contains an apocryphal message to teachers that: "What you are doing is not "that" important. After all, I have a school to run and I have deadlines from downtown to meet." This apparent lack of genuine concern for the teachers' pedagogical activities hinders their professional and even personal well-being because it creates stress. This administrative behavior is not pedagogical nor does it favour pedagogical relations with those teachers. How can the staff believe that their administrator or "downtown" which imposes such important deadlines on a school is genuinely concerned about the well-being of children? Administrative actions sometimes belie hidden meanings. An administrator who claims to be oriented pedagogically may so often become sidetracked or misaligned by seemingly more pressing or imminent issues which have little bearing on pedagogy that actions betray what [s]he says. Pedagogical misalignment or "directionlessness" is often the result of an absent or weak personal and professional *Lebensphilosophie* and subsequent lack of pedagogical positioning on the part of the administrator rather than mere disorganization.

Pedagogical-administrative misalignment is not unique to particular situations or schools. During the interviews and *in situ* school observations, stories and impromptu conversations about teachers' experiences in a wide variety of schools in different school districts illustrated that the focus of administrative understanding and, subsequently, action was often misdirected. Some shared stories which are quite disturbing because they seem to represent an endemically superficial understanding of what it means to be an educational administrator.

In the previous story about the principal who refused to refer a behavior-disordered child for assessment, one wonders how a district's ethos (Coleman & LaRocque, 1990; LaRocque & Coleman 1993) conveys to that recently appointed principal that referring students in need of further assessment diminishes him in the corporate "eyes" of the district. How does it come about that an administrator's ego becomes contingent on what the central district's office perceives regarding the frequency of having children tested? (These are the questions a strong reading has probed.) A reconstructed conversation with a school administrator reveals a certain way-of-thinking which exemplifies pedagogical misalignment:

> *Administrator: We have really good students at my school because few of them are ever referred* [for further assessment] *to district office or the Student Resources Center. That saves the school district a lot of money every year, you know.*
> *Ronald: What is the referral procedure in this school?*
> *Administrator: In "my"* [Vocal inflexion] *school, teachers indicate which students need referral and then I decide who gets referred.*
> *Ronald: How do you go about deciding that?*
> *Administrator: Well, I know the families and we know who has problems that run in the family. You know, a lot of the* [identifies a racial group] *kids have learning problems but I don't refer them because they'll learn to speak good English like us soon.*

Another administrator was describing some particular aspects of his school:

> *I have a really good staff at my school. They are excellent people.* [Researcher's Journal: He became very intent and almost sounded angry.] *They are all well-dressed and I have a few expensive cars in the staff parking lot.* [He seemed to relax and to be proud when he talked about the expensive cars.] *Take Mrs. LaRiche* [a pseudonym], *for example, she is a really good teacher. She used to be a model you know but now teaches grade two. She's a fantastic* [He begins to sound angry again] *teacher. All the parents like her. Her husband is a doctor and I guess she teaches because she likes it—it's not for the money. They live in the Richydale* [A pseudonym of a high socioeconomic part of the city] *area, you know.*

While this reconstructed conversation may reveal a principal who is overly concerned with physical and perhaps social status, he has managed to somehow unabashedly equate the teacher's socio-economic standing as being synonymous with that teacher's professional competence. There was no mention of children in this conversation nor in any other conversation with this upwardly mobile administrator. In an experimental program in that district, he has been charged with the responsibilities of selecting prospective teacher candidates from the university and hiring them for that district.

One may think that this pedagogically-misaligned administrator is an anomaly among a myriad of other enlightened and pedagogically-inspired and pedagogically-oriented educational administrators. However, information obtained from the onset of private discussions during the exploratory study and from peer-review discussions of practicing administrators as well as many informed educators during the dissertation's writing process indicates otherwise. However, I did not have to go that far from my data to uncover pedagogical-misalignment: Here is an example of an administrative practice which is not supportive of a teacher's sense of safety and which was recounted by a teacher when she worked at another school:

> *Teacher: One night at about 5:30 PM, I had forgotten my purse here and I came back to school to get it. In my classroom, there was this woman who had a child in the other grade five class, who was rifling through my desk and had obviously gone through my plan book. I felt violated. When I reported this to the office, I was promptly reminded that I did not own my classroom and that was the end of the discussion. Other teachers in the same school have lamented that a certain group of parents sometimes wander in classrooms during early evenings before school parent meetings to "visit" their children's and their children's friends' classrooms. "Who was unlocking classroom doors after we leave and then was locking them up again before we returned to school the next morning? asked the teacher.*

In the past, in that school, administrators claimed that the school is everyone's property and that no classroom belonged to anyone in particular—that taxpayers ultimately were proprietors of the classroom. While this may be argued, legalistically at least, the physical space where a teacher manifests his or her art, and where children learn about the world needs to have some kind of boundaries that ensure that one's space is not violated by unknown persons coming in and having access to private student and teacher's materials. This is a type of pedagogical violation of the sacred space in which students and teachers invest of themselves in a variety of pedagogical endeavours: It is a sacred space, a sanctuary of learning.

CONCLUSION

Classical organizational theories are of assistance to researchers and those who try to understand and explicate organizational behaviour. To an extent, these theories are of value in helping to understand the complexity of life in schools (Johnson, 1990; Lortie, 1975) and in classrooms (Jackson, 1968; 1992). However, educators and educational administrators who are genuinely concerned about pedagogy—an enactment within the lives of children—

must not "biblify" nor consider sacrosanct the scriptures of classical organizational theories. Rather, in true exegetical form, these same pedagogues—teachers, parents, administrators, and legislators—must bear a pedagogical responsibility (Bollnow, 1984, Evans, 1989; van Manen, 1991) to the children entrusted in their direct or indirect care, to understand and ameliorate the lives of these same children by whatever means they have at their disposal (Peck, 1987a, 1993). If traditional modes of viewing educational administration are of value then let them be used to the benefit of education for children. If novel, even unconventional modes of understanding the educational needs of the "total child" (Thomas Merton cited in Del Prete, 1990 also in Grayston, 1985 and Pennington, 1987) are conceivable, then pedagogues, educational administrators, policy makers, and legislators, must be compelled to seek out these novel modes, or if they themselves are incapable of doing so, must promote and foster those who have the ability and the resources to envision a better tomorrow for children.

In a self-reflective kind-of-way, all of us who are pedagogues must remind ourselves of the vitality of the pedagogical impulse (van Manen, 1992) which underlies all pedagogical and educational administrative practice. Ameliorating pedagogy and reflecting upon pedagogical orientations as well as educational administrative orientations will benefit children, their lived world, and, eventually the objective world.

CHAPTER SEVEN—REFLECTING ON THE RESEARCH EXPERIENCE

One cannot become involved in an interpretive research experience with teachers and students in classrooms without being changed somewhat. The research described prompted me to become a more proficient and compassionate researcher. Also, it changed me as a person. Over that past four years, from the preparation for this research project up until the final doctoral defense, I have evolved personally and spiritually because of the ongoing interactions within the research itself; evolving relationships with Roger, Florence, and Cécile, as well as other significant persons who enriched my research experience; and changes within my personal life. In this concluding chapter I describe briefly how my philosophical and research assumptions changed; discuss the findings; prsent illustrations of some of the "difficulties" I encountered as a novice-researcher; highlight the importance of my personal "learnings" and how this contributed to the research and vice-versa; discuss some ethical issues that stem from this study; and discuss research implications for teacher education programs as well as areas which require further research.

The "challenges" which arose throughout this research helped me gain greater insight in a variety of areas. These are discussed largely in the section dealing with methodological considerations, ethical issues, and personal learnings. I believe that the difficulties I encountered need to be shared with others who embark on this type of research pilgrimage. Hopefully, they may avoid some of the pitfalls to which I naively succumbed. This is why I have chosen to elaborate on these areas in this final chapter.

This research is still ongoing, in the nature of interpretive research, and my attempts to put closure on it for the purposes of this dissertation seem unfair to me and to the teacher-participants, the research itself, and the community of educators interested in a better understanding of pedagogical relationships. However, for pragmatic reasons it has to be done—at least, the research is "resting" temporarily until we resume it at a later date, probably in a slightly different form. In a strange kind of way, I entered into relationship with this research and I find it difficult to let it go.

REVIEWING PHILOSOPHICAL AND RESEARCH ASSUMPTIONS

Philosophical Assumptions

Looking back on the research experience, some of the philosophical assumptions and perspectives I held at the onset of the study have changed: They have taken on different meanings as a result of my greater understanding of the collective pedagogical life of teachers. Throughout the research, I attempted to keep in mind and to reflect on how my philosophical predispositions could influence, in one way or another, the research-participants' ways-of-being. Although personal teacher's philosophies and ways-of-being were often shared during interviews and follow-up discussions, I strove to be sensitive to the research-participants' differing philosophical orientations, subtle as they were: These differences related largely to the alternate ways in which the teacher-participants and myself viewed the world. The multiplicity of ways of understanding the Life-worlds—the *"vrai-monde"*—of these teachers is reflected within the findings in Chapters Four through Six. However, I would like to mention some new insights I gained regarding certain philosophical perspectives which are not explicitly mentioned in the findings.

First of all, because of this research I have come to a realization that the professional lifeworld of teachers is not as straightforward as I originally perceived it at the onset of this study. The personal and professional lifeworlds of the teacher-participants seem to be intricately woven together so that their personal and professional nature—as "teacher-self" and as "personal-self"—are embodied within their personhood: Teachers do not cease becoming teachers at the end of the day, nor do they stop being personal and compassionate persons upon entering their classrooms. The teacher as a professional and as person extends harmoniously throughout all aspects of the teacher's life. This gives credence to the Buberian notion that the teacher "is" the teaching (Buber, 1958). Hence, the teacher's life serves as a model which students may choose to emulate.

Second, I came to a realization that the external and objective world—the *"vrai-monde"* referred to by the teacher-participants—salient with political and social agendas which are not necessarily congruous with sound pedagogy—exerted such pressure on teachers that it had direct influence on their way-of-being in their classrooms. In situations where nonpedagogical administrative practices prevailed, these teachers seemed to consider such

administrative practices as manifestations of an external and threatening world which could potentially threaten their pedagogy.

Thirdly, one assumption I originally held about reality was that the teacher-participants and myself would get to know each other better and that we would become closer as colleagues and as friends. This certainly became the case. Moreover, as we got to know each other better, our view of the research changed in that we seemed to become imbued with a sense that what we were learning about relationships and pedagogy in general was important, not only for us, but also for the greater community of learners. In my earliest assumptions, I could not have anticipated that this would happen.

At the onset of the study, I assumed that because the teacher-participants worked in the same school and generally came from similar backgrounds that they also shared similar values and beliefs. This appeared to be the case, yet I learned that even if these values and beliefs were similar, when examining reconstructions of some experiences they shared regarding some aspect of pedagogy or pedagogical relationships, teacher-participants recognized that the same events held different symbolic values for each of them. For example, in the exploratory study, when reflecting on an incident when three boys accidently broke a window, all three teachers understood the incident within a broader perspective. Yet, they spoke of different ways in which the administrator in charge could deal with the situation. Each participant focussed on different values related to responsibility, stewardship, and self-discipline. In other situations, when differing interpretations of various events surfaced between the teacher-participants, engaging and fruitful discussions flourished which gave substance to my appreciation of their lived pedagogical experience. It was often at these times that I needed to examine anew my entering assumptions. Subsequently, I would gain clearer insight into the meaning of their experience of pedagogical relationship.

Research Assumptions

Many of my original assumptions regarding the research itself also evolved. At the beginning, I was not aware of some of the underlying assumptions I held regarding this research project. Following are a series of other assumptions which evolved as a result of this research. These assumptions relate to outcomes, methodology, researcher-participant relationship, pedagogy, and pedagogical relationships.

Outcomes. One assumption I held was related to a personal expectation regarding the outcomes of this research. At the onset, I assumed that the outcomes or research findings would be meaningful to me inasmuch as they could empower me to improve my own pedagogy and I expected that this would be a motivating force to bring the research to completion and fruition. This did unfold for me: When I returned to active teaching during the final phases of writing this dissertation, I felt that everything about my life as a teacher and parent was much more important. A quality life became more urgent and I began to attach much more importance to all the relationships which affected my life.

Methodology. At first I assumed that there was a good fit between the interpretive methodology chosen, the topic itself, and my ability to meaningfully interpret my understanding of the teacher-participants' experiences so that this understanding would be of value to other practitioners and researchers. My realization of this assumption came to light as I started doing data analysis. This assumption was constantly reinforced as the research unfolded.

At the beginning of the study, the interpretive methodology chosen for this study allowed for change as the research proceeded and evolved. Indeed, throughout the study, there was a constant re-evaluation of where the study was going and the kinds of issues which needed attention. I derived meaning from the research itself, the processes inherent within the researching experience, the research data and its analysis, and most importantly, the sharing of experiences with each participant. This became crucial when one participant became quite ill toward the end of the third year.

Researcher-participant relationship. As this study proceeded, the observations, the understanding, and the insights which I obtained as a result of discussion, analysis, and reflection helped me appreciate the teacher's experience of pedagogical relationship as much as they applied to the participants as to myself. This appreciation stemmed, in part, from the fruits of the dialogue and tripartite dialogic activity among the gathered data, myself—an increasingly intuitive researcher—and the reflective participants. It may be understood by this point, that I, as researcher, was not an observer but was fully participatory within the research alongside the teacher-participants. I expected our relationship and our respective roles to evolve as the study itself evolved. In fact, at one point, I felt that I was not really doing research but was more of a supportive friend and colleague. From an outsider's perspective, it seemed difficult to determine who was the researcher and who were the participants.

Moreover, there was a quiet underlying assumption involving the level of contentment of the participants in this study. I assumed that, as the research progressed, they would be personally enriched as a result of continual reflection and deepened understanding of pedagogy. I perceived this to be an advantage of doing interpretive research. This did come to pass. The participants often expressed how they enjoyed doing this but I had to be continually sensitive about time-pressures and not giving the semblance that I was taking something from them. This I could ensure by a habitual and continual re-examination of the direction and progress of the research. Using my personal research journal, I was able to "track" my understanding of the basic values and assumptions I had laid out in detail at the onset of the study as well as the manner in which they remained essential for conducting a quality interpretive study.

Pedagogy. As the study unfolded, so did my notions of teaching. Admittedly, development of these notions related to pedagogy were due, in part, to my philosophical predispositions regarding education. After a while, I began to be able to articulate my views of pedagogy easily. Some of these views I will present at this point because they have affected the manner in which I understood the data.

During the early part of the study, I held a belief that teaching (pedagogy) was a humanizing activity that was inextricably linked to what it meant to be human. This I have presented in detail in Chapter One and I have attempted to let these values shine through my presentation of my personal belief and value system.

I viewed teachers not as technicians, nor student-learning as a product of their work. Rather, I viewed teachers as being deeply concerned about the well-being of those students entrusted in their care. I did not ascribe to a view that teachers were fillers of empty vessels but rather more like co-viniculturists with their students: The fruit of their joint labour and efforts—learning—fermenting into the vintage of education where some teaching years are considered to be better than others.

I also believed that teaching enabled human beings to experience more fully their beingness-in-the-world because it enabled teachers to transmit, as if by osmosis, the richness of lived experience to learners through the experience of their pedagogical relationship. I came to a realization that it was, therefore, natural to teach, and was part of human nature to want to teach others. This was reinforced continually as the study evolved and became increasingly significant as my writing progressed.

I also realized that teaching others entailed two types of relationships: an internal dialogue within the teacher himself/herself—a knowing-thyself type of dialogue; and an external dialogic relationship, usually reciprocal, between the pedagogue and the learner. This reciprocal relationship could be said to entail a type of Pauline conversion experience to another way of being-in-the-world. As the data were content analyzed, there always seemed to be a "silent conversation" within the lines of the transcribed interviews: It seemed that there was an internal dialogue within the text of our conversations that was quite apart from the words we said. This silent conversation transcended what seemed merely like transcribed utterances. These "silent conversations" would usually be revealed within the subsequent levels of strong reading and writing.

Pedagogical relationships. I did have some preconceived ideas about teacher-student relationships prior to beginning the research. These ideas changed over the course of the study and were embodied within the preceding chapters. With respect to pedagogical relationships with children, I believed, as did Speicker (1984), that teaching usually involved at least two people, a pedagogue—usually an adult—and a learner where the former, out of a sense of pedagogic responsibility, would bring the latter to a more "exalted" state.

Toward the end of the exploratory study, I realized that my notion of pedagogical relationship was perhaps restricted to a notion of teacher-student interaction because that is what was highlighted by the literature review which had been initiated at that time. I subsequently considered and allowed to develop wider meanings of pedagogical relationships: one whereby any pedagogical issue affecting pedagogy, practitioners and students could be considered as relationship because those issues mandated a response from practitioners. Within this response I saw an opportunity to observe the relational manner in which practitioners negotiated or reacted to those issues.

Another assumption which I held with respect to pedagogical relationships was that teachers do affect the lives of the students they teach, not only on a daily basis, but also in their long-term development. As I became "longitudinally immersed" in research work with the teacher participants, an ever-increasingly finer line seemed to delineate who was teacher and who was learner. "I learn so much from my kids" was a typical comment from each of the teacher-participants. The flavor of the interviews and all the discussions with the research participants indicated that this tone was salient in the conversations we shared.

DISCUSSION OF THE FINDINGS

The strength of my understanding of the teacher's experience of pedagogical relationship is useful in reminding pedagogues that parenting and teaching are fundamentally and profoundly pedagogically-oriented lived human experiences. In practice, the pedagogical experiences of relationship-building and relationship-enhancement begin when a parent interacts with his or her fetus *in utero*, and then in the neonatal phase of life. After infancy, the child goes to school at which point the parent continues to prompt the child to become more autonomous by letting the child be cared for by a teacher. At this time, the teacher can initiate a relationship-formation process wherein the teacher's pedagogy can be manifested. In practice, all through childhood, many people will work, in concert, to continue the child's humanization and full development into an autonomous person.

The work of pedagogues—teachers, parents, and communities of people acting together (Peck, 1987a, 1993)—is to cultivate within the child that which will foster the child's becoming fully human. In return, the pedagogues' love for the child and devotion to the "becoming" of the child act as healing and restitutive agents for all pedagogues and social communities affected by the love inherent within pedagogical relationship.

For a classroom teacher, engaging in a pedagogical relationship with a student means "apprivoising" and loving that student unconditionally and, by the teacher's sheer unconditional belief in that student, bringing him or her to a state where they will have a passionate thirst for the fullness of life.

In this sense, student learning and the child's "becoming" are at the helm of pedagogy. Hence, the teacher's experience of pedagogical relationship involves letting students play an active role in their own learning. Sometimes the teacher questions if his or her actions may be misinterpreted by a student. However, when the teacher verifies with students, they seem to sense that [s]he is genuinely interested in them and in their learning processes. A message is thereby conveyed to the student that the teacher is interested in him or her as a person *per se*.

Along with their daily activities in classrooms, teachers are called upon to bear pedagogical responsibility—like *in loco parentis*, for example—towards their students' "becoming" and towards the students' pedagogical lives as they lived through school-based experiences. Other examples in which the teacher's pedagogical responsibility

could be manifested the way a mathematics lesson is taught or in the manner in which students are asked to come in from recess. One of the many responsibilities of a teacher engaged in pedagogical relationship with a student is convincing a student not to be so hard on himself or herself and to bring him or her through a process of reflection. This sense of responsibility and pedagogical justice on the part of the teacher girds a sense of the "becoming" of the child. There are many other examples of how a teacher brings the major pedagogical virtues to set a certain tone within a pedagogical relationship.

Within the sanctuary of the classroom—a sacred space—pedagogical relationships can unfold safely. Within this same classroom, the teacher and the student are able to build their own lifeworld—a miniature of the external world "out there" by anchoring shared lived-experiences to the major pedagogical virtues which "perfume" the pedagogical relationship. This lifeworld is made up of all the essential elements of the external world—time, space, mutual and reciprocal interactions, trusting in people, negotiating with others, and experiencing the many major pedagogical virtues such as pedagogical honour, pedagogical empathy, pedagogical tact, pedagogical respect, pedagogical responsibility, pedagogical tolerance, pedagogical justice, pedagogical honesty, pedagogical love, pedagogical caring, pedagogical negotiation, pedagogical humility, unconditional love, and "living through"—in Merleau-Ponty's (1967a, p. xvi) sense—the ultimate virtue of pedagogical passion. With these and with most encounters with a child, the teacher experiences the freshness of the world anew which Bollnow (1989a, 1989b, 1989c) referred to as "atmosphere" or in my research *"émerveillement pédagogique"* [pedagogical wonderment and marvelling about the lifeworld] which may be described as "a mood of morning-freshness in the full day-to-day expectancy and willingness to meet the future" (Bollnow, 1989a, p. 10).

My findings serve to recontextualize pedagogy within the shared lifeworld of teachers and students. Reaffirming pedagogy between teacher and student is timely because, historically, children have been seen and treated as objects (de Mause, 1974). Recently, there has been some movement in educational and academic communities in affirming children's rights (Gottlieb, 1973; Odent, 1983; The Rights of Children, 1973, 1974; Peck, 1993). Groome (1980) said of students that they have an "inalienable right to be treated with dignity and respect because they possess their own individuality and have the capacity to respond to their own calling" (p. 263). Therein lies the importance of the pedagogical relationship: to nurture children in their becoming so that they can to

recognize and respond to their calling. Within their respective pedagogical relationships, the teacher-participants in this study recognized and responded to their shared pedagogical calling to model a passionate hope-filled pedagogy to their students. Teachers' shared praxes (Groome, 1977b, 1980) serve as beacons of hope to those whose lives teachers touch.

My findings suggest that one becomes Teacher—with a capital T—not because of being sanctioned as such by an institution, rather, because a child's very nature beckons forth the Teacher out of the adult: It is the essence of the child which empowers a Teacher to life, to be animated—in the spirit of *anima mea*. Moreover, "being a child means being with someone who hears and heeds the calling which gathers this child . . . and this teacher into connectedness, into oneness. The pedagogical calling is that which calls, summons us to listen to the child's needs" (van Manen, 1982, pp. 285-286). There are numerous aspects of the pedagogical relationship which emerge from the child's pedagogical calling. First, in becoming engaged by the child and answering virtuously (van Manen, 1992) to his or her calling, a teacher, in fact, empowers the child to become real (Williams, 1975). So the teacher reciprocally calls forth the child in a similar manner just as the child's very nature calls forth the teacher. This is an extension of the fatherese-talk I have with my tiny daughter at three o'clock in the morning when I tell her how sweet she is even when changing her stinky diaper: I speak to her, in Wittgensteinian sense of *as if* she were a real person with a "finished" personality regardless of my fatigue. Similarly, a teacher who heeds the call of a child answers *as if* the child were a *real* person. For the child, this dialogic interaction confirms that [s]he *is*, in fact, a real person because [s]he has become one through the years of loving by pedagogically-oriented parents and teachers (Spiecker, 1984). For the child, the teacher is simply confirming what the child already senses. For the teacher, heeding the child's call values the teacher once again—as with many other previous personal relationships—and re-engages the teacher even more committedly into the teacher's vocational call. Hence, the pedagogical relationship becomes reciprocal and to an extent, capable of weathering some light interpersonal tempestuousness. My findings also indicate that, within a classroom, the teacher and student share themselves with each other according to strict pedagogical norms framed or "parametered" by the major pedagogical virtues. There are practical examples of teachers and students, even in kindergarten, accepting each other's help in order to nurture their mutual well-being. When Cécile models to an ill-socialized little boy how to eat a sandwich in small bites so as not to choke or suffocate, or when she buys, out of her own pocket, clean underwear for a

little girl, she demonstrates a sense of intentionality of wanting the child to become a "real" person—a type of concrete love perhaps as yet unexperienced by these children. Through a series of loving acts by parents and buttressed by virtuous acts (van Manen, 1992) by teachers, a child will grow to become real (Williams, 1975), authentic (Greene, 1978), and free (Merton 1962; Merton, cited in Pennington, 1987). Eventually, a child begins to experience a sense of oneness with pedagogically-oriented others and a sense of connectedness to the external objective world (Greene, 1978) because of possessing a sense of connectedness within the child's own lifeworld (Husserl, 1984) or *Lebenswelt* (Bollnow, 1987).

The teacher-participants indicated that schools, wherein supportive administrative structures recognize families in all their forms and manifestations, would be appropriate places to provide assistance to parents and others whose pedagogical calling also humanizes children. Concretely, night courses offered within a continuing education framework could help coalesce joint pedagogical actions by teachers, parents, and community-building agencies. In any case, the teacher-participants implicitly believe that a Catholic school ought to be a place where unconditional love reigns supreme. While the literature (Kulmatycki & Montgomerie, 1993; Laplante, 1985; McKinney, Stinson & Temple, forthcoming) recognizes differences between Catholic schools and non-denominational schools, I have a sense, based on my findings, that the manifestation of unconditional love is not unique to denominational schools.

Within this research, the pedagogical relationship presented itself as a curriculum of relationship building blocks for students, one block solidly laying the foundation for another. The pedagogical relationship is "curriculum"—in the broadest sense of "to run" (from the Latin *currere*)—in that, it "runs" or maintains a "current" alongside the child's other significant lived experiences, thereby enabling a certain *Lebenswelt* to be seen and experienced safely from a distance. These are also other pedagogical building blocks, so to speak. Knowledge is one just as are wisdom and reflectivity. According to my understanding of the research findings, teacher-wisdom is also a curricular building block in the becoming process of students because teacher-wisdom is "osmosed" by students within the context of the permeable pedagogical relationship. Over the years, a teacher has the opportunity to grow in wisdom as part of the experience of being involved in pedagogical relationships. In having to negotiate life truths to students and being present in their "becoming", the teacher reassesses his or her life on a continual basis. This ongoing

reflection is a purveyor of wisdom. Thus, reflectivity manifests itself as another building block of the child. The process of becoming a person entails the aggregation of a wide assortment of building blocks into the totality of a child's becoming.

As pedagogues, the pedagogical relationship which develops with children also involves a relationship with "Self" as Teacher. The fruitful tension between the bifaceted dialogue within the pedagogical relationship leads us to reflect upon our pedagogical lives. The pedagogical relationship is thus seen as a life-enhancing force for pedagogues. For example, one teacher expressed how during a previous year, she was a personal mess but that the sound relationship she had with her students was the only thing that kept her sane. Often this kind of reflection brings about a questioning of our life's journey as pedagogues and permits us to alter our orientations, if need be, thereby requiring us to permit ourselves to be transformed because of the pedagogical relationship. This is quite an experience for teachers.

While the pedagogical relationship is interpersonal and dialogical, it also features an intensely personal dimension.

> [Ronald's Personal Journal, May, 1994]: *Within this pedagogical relationship, I became my own teacher and my own student at the same time. I recognize myself and my way-of-being in every other person I meet, thus creating an ongoing sense of reflectivity. Even though I have taught for nearly two decades I have now come to realize that I am even pedagogical toward my Self, my whole life being pedagogically-centered. I wonder if one does not decide to "train" to be a teacher if one's becoming is not fundamentally pedagogically-oriented. I now understand more deeply and experientially Buber's (1958) thesis: One is teacher, the very essence of the teacher <u>is</u> the teaching.*

My findings strongly indicate that teaching a life-pertinent pedagogy within any curricular context is a way in which the teacher-student pedagogical relationship becomes "anchored" to real life. Teaching a life pertinent pedagogy means carefully choosing curriculum materials which speak to the lived experiences of students. Eventually, students learn to appreciate this and a sense of mutual caring evolves between them and their teacher. For a teacher, it is a humbling, yet heart-warming, experience to have a student accept to be engaged into a pedagogical relationship—a transformative experience for both teacher and student. Once engaged in such a manner, the student is not disengaged easily. This is sometimes seen in the manner in which elementary school students almost literally trip over themselves to help a teacher during recess, or in junior high school, a

student just popping in to say "Hi!" to significant teacher—when no one is looking of course, or in senior high school a student inviting a well-liked teacher to "sit" on the same committee as that admiring student. In teaching within a framework of a life-pertinent pedagogy, the teacher communicates to the student that "what we are doing together is important, it *is* life!"

The research data and the levels of analyses from the research and the exploratory study supported the findings of the characteristics which describe a pedagogical relationship as well as the characteristics which speak to the teacher's experience of that relationship uncovered during the literature review. In addition, or perhaps in summary of these characteristics, my research findings also indicate that the teacher's experience occurs within a pedagogical lifework of unconditional love for the student and unconditional support for the student's *becoming*. From the pedagogues' perspectives the pedagogical relationship is fundamentally oriented to their willingness to humanize children, to help them to "become" rather than to "do." The teacher-participants and myself implicitly believe that being human, being *fully* human, is a very desirable way-of-being and engaging in a pedagogical relationship is a wholesome way of becoming fully humanized.

My research findings highlight two views inherent in my teacher-participants' ways of being regarding their respective educational philosophies: a student-centered view of pedagogy and a life-oriented view of education. Student-centered education may be considered, for lack of a better term, an educative process, which focuses on meeting the student's many needs and working to train the student to be able to "do things." On the other hand, life-oriented education is a formative process which focuses on the "becoming" of the child, taking the child "as is," beholding the child "right there," immanently present, and by this very act of loving recognition, emancipating the child into a fuller sense of beingness and a coming into being. Student-centered education has been publicly criticized (Dwyer, 1994; Fennell, 1993)) as disconnecting the child from pertinent life-situations. This is perhaps true to a certain extent. My findings suggest that imbuing a child with a philosophy deeply oriented to life would provide a sense of connectedness to the becoming of the child within the context of life-pertinent curricula.

The teacher's experience of pedagogical relationship is one of being with a child—a being becoming—which involves believing in a child, seeing a child, listening to a child. For a teacher as well as for a child, nurturing a way-of-being which is virtuously life-oriented is possible when a certain sense of *émerveillement pédagogique* "perfumes" and allows to

come to fruition the fullness of life within a pedagogical relationship, a relationship *en son propre genre*. All of this is possible within a certain pedagogical atmosphere (Bollnow 1989a, 1989b, 1989c) where the pedagogical relationship, a relationship *sui generis* (Spiecker, 1984), is allowed to come to fruition.

Teacher-participants recognized how important it was to encourage students to understand what is really important about learning—veritable learning—which occasionally generated passion-filled pedagogical moments between teachers and some learners. Pedagogues need to encourage children to take ownership for their own learning by encouraging learners to have trust in their teachers and engage these loving adults in meaningful relationships.

For the three participants and myself, our respective yet shared pedagogies were indeed found in our everyday lifeworlds. Unconditional love seemed to permeate the pedagogical relationships between the teacher participants and their students. Teachers were genuinely concerned about the "being" and "becoming" of their individual students:

> *When I realized that love should be the basis of action I realized how important this was for the child. Now everything I do for the child is based on love. Love is more important than whatever action I perform. I believe that my love for them* [students] *is the strongest element of my relationship with them. Then, if they choose to leave with a much more loving attitude towards themselves and each other, well, I would have done a lot.* [Reconstructed conversation from the four of us.]

My findings also indicate that teachers are able to "live through" a life-oriented pedagogy within pedagogical relationships with students *in spite of* administrative interference. In part due to professing a primary interest in maintaining the *status quo* of power-filled organization, pedagogical misalignment by individuals and by administrations was seen as the root cause of administrative interference. Some examples of administrative interference in the teaching process have included district-based, seemingly set-in-stone philosophies regarding non-retention of children experiencing great difficulty in school. In such a case, there ought to exist the possibility of retaining a student at a particular grade level if this is the best option for promoting the well-being of the student. School-based administrative interference was reported as being either deliberate or accidental depending on the individual case; for example: ongoing use of the intercom at "all hours of the day", having an administrator "barging into my class and dumping a box of muddy shoes on my desk" in the middle of an interesting science lesson; or interrupting the class

because "a stray sock was found down the hall." Such occurrences were resented by participants and considered fundamentally non-pedagogical.

While these examples may seem trite to some, the examples nevertheless were perceived as directly interfering in the maintenance of pedagogical relationships as well as in the teaching and learning processes themselves.

The participants' and my own understanding of a pedagogically-oriented administrative practice meant that current school's administrative practices need a fundamental realignment toward the pedagogical principles which generate the major pedagogical virtues. By pedagogically positioning themselves towards the "becoming" of students, administrators empower teachers to be fully participatory within pedagogical life which thereby strengthens the teachers' ability to foster and sustain virtuous pedagogical actions within life-giving pedagogical relationships.

I have drawn out some of the major understandings emerging out of the research and discuss them in light of teachers' pedagogical lifeworlds. These thoughts speak to actual pedagogical practice only in as much as they speak to the pedagogical lives of the pedagogues who reflect upon them. If I have appeared thoughtful and seemed to be pushing the data to the extreme, it has been done intentionally and with conviction. The inherent daunting nature of the research question "What is the teacher's experience of pedagogical relationship?" required of me—and to quite an extent, of my participants also—continual reflection and questioning on what we were doing and being sensitive to the oscillating motion of the research's methodology. In presenting some of the methodological challenges, I dealt with during the research, I hope that our need for reflection will have become apparent.

The methodological considerations which follow as well as the subsequent section regarding personal learning are intended to demonstrate how interpretive research, in general, and the particular research question dealing with human relationships required intense personal engagement.

METHODOLOGICAL CONSIDERATIONS

Being a Novice-Researcher

Being a novice researcher and having little experience with interpretive methodologies, at first created a sense of uneasiness and led to too many "goof-ups" for my taste. For example, early in the exploratory ttudy, I found myself guilty of making evaluative comments and sometimes putting words "in the mouths" of my participants. Sometimes I talked too much and I did not listen intently enough. At other times, the kinds of expressions I used were not expressions owned by the teacher-participants but were my own utterances. I found this "researcher behavior" of mine to be particularly reproachable. This obliged me to open myself up more honestly to the teacher-participants. It also required me to express to the teacher-participants how insecure I felt about my own apparent-but-seemingly-required lack of "directness" in my research work with them. I would remind them that I had just recently left my grade five students and that I still strongly identified with them as classroom teachers.

Soon, however, my coding and data analysis abilities improved as I progressed through the mountains—at least they seemed voluminous—of interview data, strong readings, and strong writings. At the beginning, my analyses seemed rather scattered and not anchored to any experiences I had lived as classroom teacher. I needed to remind myself continually that the data needed to be well-grounded in the participants' experiences. By reflecting on the categories and themes and re-ordering them, then grounding them once again in the classroom observation data, the emerging themes became more descriptive and telling of the actual interviews' content. Then, by doing multiple readings and subsequent writing (van Manen, 1990), I began to feel more secure about the contents and meaning within the data.

At times, I did not really want to deal with some of the data I collected from the interviews because I did not quite know what to do with them. I was able to learn and to grow from this process. Faith in the chosen interpretive methodology appropriate to this research, discussions with researcher-colleagues, and reflecting on the philosophical underpinnings and philosophical predispositions pertinent to this research allowed me to understand how these seemingly disparate data were as important as any other data. In many cases, I was consoled when a teacher would draw me into the pedagogical experience

by means of an anecdote or a story. Eventually, all my researcher *faux-pas* helped clarify what collaboration meant within the context of this research. Learning to work collaboratively was an on-going kind of learning into which I gradually matured.

Admitting to teacher participants that I was often uncertain about my understanding of issues surrounding pedagogical relationships allowed them to open up aspects of their practice with which they were themselves uncertain. For example, Roger reported feeling vulnerable about teaching mathematics yet recognized these relative uncertainties as strengths which could improve his practice. Florence questioned whether her approach to discipline was appropriate because she sometimes doubted its effectiveness. Likewise, I had ever-changing notions of what was meant by "pedagogical relationships." Together, when discussing points of uncertainty, the participants and I were able to glean a better understanding of pedagogical relationships because we allowed one another to become vulnerable to them. I could more easily admit to the participants that my understanding of pedagogical relationship was evolving and changing. While this was a true avowal of the growth I was "living through" the research—as Merleau-Ponty (1967a, p. xvi) expressed it—,there was also an element of suggesting to the participants that their own preconceptions of pedagogical relationships could also change and that this was an acceptable way-of-being. I found that as these types of spontaneous—and consequently unrecorded discussions—occurred, our definitions and perceptions of the pedagogical relationship were expanded to include more aspects relevant to their pedagogical and personal lives. Participants talked more and more about the importance of their personal lives and their families in their professional lives.

These discussions tended to raise the teacher's level of concern. Subsequently, areas of discomfort and vulnerability were uncovered within both their personal and professional lives. The collaborative relationship between us—researcher and participants [all good friends by now]—flourished especially at these times, perhaps because we were bared of protective mechanisms. We trusted each other implicitly. I felt that it was at those moments that the veritable pedagogue within each of us emerged, unabashedly admiring the one person who accepted becoming vulnerable to the other. These were special moments which gave this research a "life of its own" and provided me with poignant memories I will long cherish.

My Own Fragile Moments

Also, as a novice researcher, I sometimes became discouraged by the seemingly never-ending exigencies of the research question. At these times, I would stop and behold the research experience in all its painful richness and intricate beauty. I would refer to my career-put-on-hold as a result of the in-school experiences I lived with my participants and their students and consequently decide that this research was too important to be deserted and left unfinished. Finally, it was as a series of sewer back-ups physically threatened my data and all the levels of analyses—thousands of pages—that I became increasingly committed to present my findings to another audience than the four of us. I had invested too much to give up.

This research experience also allowed me to reflect on past career events and helped me understand to what extent I valued pedagogical relationships with students. This allowed me to decide to continue active teaching in grade school. While the participants stated how this research process served as a form of personal and professional development, the research ingratiated itself to me as a means of healing past incongruous professional events.

I was also supported by the research participants to whom I am very thankful. Participants' comments deepened the reflecting process about my own career and helped me heal some painful memories. At one point, Cécile's affirmations reminded me of what I used to believe about teaching. She helped me renew and refresh my view of pedagogy, a view obscured by years of witnessing organizational "disenlightenment." Also, listening to Roger allowed me to understand better my own past administrative practice and some of the absurdities I had encountered. I was reminded how my past educational administration practice was profoundly pedagogically-oriented—an expression which evolved out of our shared data. When shared with others such an administrative practice can become ennobled as an enabling and empowering activity.

As alluded to earlier, I felt rather fragile and vulnerable when I had to be honest by letting participants know where I was at in my thinking about some particular research problems. This became part of the research process and it often included discussions with the teacher participants as to how the research was progressing. Sometimes, I would think aloud with the teacher-participants, expressing to them how I felt or how my thinking about certain issues was evolving. Here is something typical which I would share:

> Ronald: *I had preconceived notions and they're all falling apart, so I'm at the point where I'm saying: "Well, what about the pedagogical relationship involving student and teacher?" But that's only a very small part of it. There's the whole thing about how teachers are parents, and how it relates to their job.*

For me, reflection upon the research experience became ingrained into the multi-leveled writing and analysis processes. I was often prompted to "wonder" in amazement, being *émerveillé*, about the warm feelings of being in a classroom and seeing teachers lovingly interact with children. Later, when leaving the research site, I would recall these endearing moments. In order to remind myself that a certain personal avowal by the participants could have significance in my own life and practice, I would insert a code note using a computer macro—an automatic series of computer instructions inserted within the data analysis—which would nudge me into reflection while seated at my computer. Often, I would stop writing and relish a few minutes—sometimes hours—my life's journey as a person who was trying to be pedagogically-oriented.

There were also many other major emergent extended-family crises peripheral to the research which menaced the presentation of the research. But these were overcome. Also, I did encounter other moments of fragility when computer glitches threatened retrieval of my data. These moments of near-panic helped me grow. Once again, I realized that this research was becoming animated by a life of its own. It was conceived and then nurtured. It suffered growing pains, matured, and then became an autonomous expression of the joint experiences of the pedagogical relationship of the four of us—the participants and myself.

> Personal Reflection Journal Entry in February 1993: *This week I've been trying to finish thematic analyses of some follow-up interviews. When I couldn't retrieve some data today I fell into a panic and everyone else around me dropped what they were doing and attempted to put the Humpty Dumpty in me back together again. Later, when the computer glitch was resolved I realized that my research should take as much time as needed to evolve and could not be rushed. I had to progress at my own rate or at the rate at which the understanding within the data allowed itself to be revealed.*

Finally, this research helped me to reflect upon my own practice and to understand why teaching is so important for me. Husserl (1931) affirmed how pedagogy is an activity concerned with people in the objective world. What I experienced during this research strengthened my own practice. For me, the notion of practicing for the "real" world inherently contains two realities: one whereby the practice itself may be played over and over again until it is just right; and the other, whereby the practice itself is a lifeworld

experience taking place in real-time, in real-space, in real-bodies—all in the "real world." I realized that pedagogy, therefore, is an activity which takes place with "real" people and engages them in the "real" world. When pedagogues lose their sense of genuineness, pedagogy becomes no more and dissolves unnoticeably.

Aside from the richness of the research findings *per se* and my review of methodological considerations and the learning from these two sections, this research work generated some very personal and meaningful learning which I would like to share with you. This personal learning is presented in the spirit of this interpretive research study to demonstrate how my personal life not only paralleled the research experience but provided therein significant contributions to my understanding of the research itself. One may perhaps wonder if it is possible to separate one's personal life from one's research life: It may be possible for some researchers; however, it was not possible for me.

PERSONAL LEARNINGS

My Parenting Journey

Let me begin by putting into context some of the wondrous personal events which occurred during this doctoral research. (I have taken the liberty of using "learning" as a noun in order to express this.) My spouse, Simone, and I had been planning to begin a family toward the end of the doctoral experience. However, fortunately for us and for the eventual outcome of my research, we became "with child" in the second semester of my compulsory course work during which time I had already begun the exploratory study. We were both thrilled that "we" were pregnant. As a result of this first-trimester pregnancy, my interest in the experience of pedagogical relationship took on a very personal flavour—that from a parental perspective which is a theme that "coincidentally" also emerged from the data. Becoming a parent helped me understand with much more compassion and insight some of the underlying tones of the data from my participants who are all parents. During exploratory study interviews, teachers had spoken to me about the importance of how their roles and experiences as parents had enhanced their understanding of the children they taught. Even though I had diligently transcribed these interviews and made the corresponding code notes, the significance of what they shared with me did not become fully apparent until I, myself, was jarred by an earlier-than-expected-but-welcomed parenthood. This was a significant life experience for me.

As "our" pregnancy progressed so did my personal growth in my understanding of the importance of the topic of pedagogical relationship which had emerged from the exploratory study. I came to a realization that this doctoral experience was more than another academic exercise into which I could invest my life as I had done with many other kinds of academic experiences. Increasingly, my doctoral work came to be full of personal as well as academic learning. The focus of my research involved real people—teachers and students—and also an unborn as-yet-unseen child . . . until the ultrasound, that is.

For medical reasons the pregnancy was considered high-risk, the first trimester being critical. The second and third trimesters were also of great concern. Early in the pregnancy we morally and ethically weighed the difficulties entailed by doing an amniocentesis and opted for a series of less revelatory ultrasounds. When I first saw with my own still-unfatherly eyes the mammalian embryonic protoplasm with its tiny beating neocardium on the screen, I was profoundly moved: I was so drawn into wishing this embryo-fetus into life, into a "becoming" to which I could relate. In some way, I began to forget my Self and was drawn to the ultrasound screen "as if" that fetus were already a full and real person waiting to be known and "related with." The intensity of this feeling increased steadily over the next two years as our child grew.

A few weeks earlier, Simone and I simultaneously awakened around four o'clock in the morning. At that point, we both knew that gametic union had occurred and a child had been conceived. I had dreamt of meeting a big baby girl but when I awoke a male presence seemed to emanate from Simone's abdomen. From that point on we called our "baby" by a boy's name when we spoke to "it," read stories, played Gregorian chant, tickled its protruding members, and wooed "it" into our life. I was so convinced it was going to be a boy, that when the ultrasound technician slipped and used the pronoun "she" one month before birth, I went into several days of mourning for the boy I had "lost." However, I was not disappointed it was a girl. Rather, I was furious at the radiologist and the obstetrician for not having revealed to us the gender of the baby. This very professional and supportive obstetrician seemed to understand my pain and dilemma . . . so did my spouse who did not live this as intensely as I did. Hence, a very important aspect of the initiation of pedagogical relationship was revealed to me—that of the relationship between gender and relationality.

Gender: The Root of Relationality

I choose to expound on the pregnancy and "lost-boychild" experience because they bear directly on my findings. Knowing a child's gender is a prerequisite for initiating a pedagogical relationship with that child. In the fourth year of the study, I was asked to teach Inclusive Education to students from kindergarten to grade nine as well as half-time in grade two. Over a period of a week I would interact with up to 400 students. Needless to say, I did not even contemplate engaging them all in pedagogical relationships. It would not have been humanly possible. Notwithstanding, there were three students from grade one, grade three, and grade four, respectively, whose names and identities seemed so androgynous, that to this day, I do not know if they were boys or girls. I remember talking with them and listening to them but could not ascertain their gender. Consequently, I could help them find a book or solve a software problem but I could not relate with them completely because I could not identify their gender. This emotive experience was strikingly similar to not knowing my first-born's gender until the last trimester.

In order for me to enter into relationship with my unborn child, my mind—*mon esprit*—had to ascribe to it a gender. Perhaps the ascription of maleness or the male gender to "our" fetus is the result of some male ego-related Freudian quirk on my part. Nevertheless, for the few days when the maleness of our baby was gauchely extricated from my relational being with this third-trimester fetus, I could not even talk to "it." I knew I loved this fetus dearly and cared for "it" deeply but I could not relate to "it" until "it" had a defined and definite gender—in my mind, that is. Unconsciously, yet arbitrarily, ascribing our fetus one gender over the other allowed me to begin to relate to this tiny person-in-the-becoming. This allowed me some time to reflect on the nature of what it means to be relational with someone.

I thought that this experience was limited to an "ungendered" fetus. However, I was fortunate enough to experience something which was, for me, quite unique. Shortly thereafter, in the radiologist's office, I sat in front of a male-person who was going through sex-change therapy. (This was revealed to me by my friend, the receptionist.) As I beheld this person, I reflected on my feelings about this person and was struck, at first, how I could not relate to this person unless I understood "him" as being male. Then I attempted to understand "her," the same person, as female. Within myself, I had no significant difficulties in relating to this person as this "woman" either. Once again, as in the case of my unborn child, it was essential for me to know the other's gender in order for me to

initiate relationship and conversation with that person who had given signs of wanting to engage in conversation.

Likewise, over the past twenty years in classrooms, I have infrequently encountered young children whose gender I could not easily ascertain in spite of the student's mode of dress or behavior. In all these cases, I could not even begin to initiate a pedagogical relationship until I knew that I was interacting with either a boy or a girl. Teacher-colleagues had also expressed similar consternation about these students. Therefore, I know that this non-relational feeling was not isolated to me.

To this day I am thankful for these three disconcerting experiences—of not knowing my baby's gender until sight; of not recognizing the gender of the person in the waiting room; and being confounded by the gender of the three students. These experiences allowed me to understand to what extent gender is at the very heart of relationship. One cannot enter into relationship with someone unless we know if that person is male or female. Maleness and femaleness define who someone is and serve as a relational starting point from which a relationship may develop—perhaps even a pedagogical relationship. Even within fledgling pedagogical relationships, gender serves as the relational root from which wholesome pedagogical relationships may grow. Consequently, there are certainly gender implications in the ongoing and never-ending interactions between a pedagogue and a child which determine how the relationship evolves and how the persons involved in this relationship also evolve. This is an area certainly worthy of further research.

In the months which followed the birth of Mireille, our daughter, I continued to reflect on my understanding of the personal experiences with respect to the importance of how knowing someone's gender is a prerequisite for entering into relationship with that person. I realized that even before a parent-child pedagogical relationship can begin with an unborn child, the fetus' gender must be known to the parents. The increasing interest in neonatal research and relationship formation (Verny, 1987) is highly pertinent to understanding the genesis of pedagogical relationships, whose origin according to the European literature (Buber, 1958, 1970; Nohl, 1957; Spiecker, 1984), was believed to be in early mother-child interactions. But the earliest onset of a pedagogical relationship may begin even as early as the first trimester of pregnancy. Dozens of largely empirically-based research studies (Buchheimer, 1987; Chamberlain, 1987; Carter-Jessop & Keller, 1987; de Mause, 1987; Earnshaw, 1987; Freud, 1987; Kestenberg, 1987; Nathanielsz, 1992; Odent 1983; Olkin, 1987; Saurel, 1987; Tomatis, 1987) demonstrate the interactional dialogic life which

occurs between either mother-fetus and father-fetus—but not both dyads simultaneously. Of course, a sound parental-fetal relationship is only a glimmer of a promising pedagogical relationship later on. The importance of early parental-fetal and parental-neonatal relational interactions has been put into a wider world community context by Odent (1983):

> Our species cannot go on destroying itself and destroying the earth, the oceans, the atmosphere. To create a new world we have to create another human being who will have a maximum capacity to love. We must focus our attention in general on attachment between mother and a baby; attachment among human beings; attachment to animals, vegetables, and even inanimate objects. It is a global priority. (p. 18)

The link between neonatal relationship formations and pedagogical relationships is an area about which more research is needed. I could not have devised any other research methodology that could have been as meaningful as those two experiences described above which I now deem to be fortuitous.

In all likelihood, the teacher-student pedagogical relationship has its onset in father-fetus interactions (Nathanielsz, 1992) and mother-fetus interactions (Verny, 1987). As alluded to above, only a detailed accounting of the nature of embryological and fetal bonding in a parental-neonatal relationship will inform us as to the early genesis of the student-teacher pedagogical relationship. A parent-child pedagogical relationship eventually grows into a wider social sphere which includes schools. At this point in the child's life, if sanctioned by the parents, significant others help sustain the parent-child pedagogical relationship, thereby giving the relationship a life of its own. After being well-established, the pedagogical relationship between teacher and student then ends abruptly. It cannot be resurrected but its remembrance can be helpful in forming a friendship relationship between a teacher and a former student. However, from the research's findings, this friendship-relationship does not appear to be appropriate with a teacher-student pedagogical context. The interaction of these two relationships—the pedagogical and the friendship relationship—need to be researched and delved into further, possibly using a hermeneutic phenomenological mode of inquiry.

Increased Self-Understanding

Valuing relationships. Of the numerous personal benefits I gained from this research experience, the ability to appreciate interpersonal relationships more fully and to be more attentive to relationship formation and maintenance still remains a most important learning. The deaths of my only living grandfather, a favorite aunt, and that of a beloved great-uncle taught me to savour the ephemeral nature of relationships. I expect valuing relationships with other people will continue to be a very significant part of my life in the years to come.

My attitudes about relationships also changed in that I now consider the ability to relate to others as being central to what it means to be human. Being able to relate to others means understanding myself more because seeing myself within others brings me to a deeper appreciation of who I am. By carefully laying out the groundwork for relationship-building, especially with children, and striving to help these relationships flourish, I have learned to love myself more wholly, thereby appreciating the intricacies of my own personhood. Hence, my own sense of becoming is enhanced when I become present to a child-in-the-world. As that child becomes more "real" (Williams, 1975), so do I become more of a total person, as has also been expressed by Merton (cited in Grayston, 1985), Merleau-Ponty, (1964a; also cited in Madison, 1973), and Peck (1987b, 1993). In reflecting on my evolving attitude towards nurturing relationships with people, I become increasingly committed to "an ethic that has fidelity to persons and the quality of relations at its heart" (Noddings, 1986, p. 498).

Valuing my relational Self. Teaching grade five students during 1990-1991, then doing research work with the participants during 1991-1993, then completing the study while teaching in 1993-1994 brought me to a realization that my personal identity is very pedagogical and relational. The child in me still stands in awe as I behold the world unfolding before my eyes in the midst of my own human experience. My relational Self yearns to share this world unfolding with the child within others. Consequently, the pedagogical relationships I engage in with students also involve a relationship with my Self. This realization of self-understanding required of me an examination of my own life—past and present—and how I plan to "be" and to "become" in the future.

Valuing my Catholic education. Another most poignant realization for me was the extent to which my "liberal" Roman Catholic formation—in the educational sense of the word—

influences so much the manner in which I understand the world. Groome (1977b) described the vocation of a Catholic educator such as myself within an institutional context and the transformative role of this educator in the lives of children:

> Catholic schools seek to educate (bring forth) all of the student's capabilities: intellectual, physical, affective, social, moral, aesthetic and religious. Therefore, its role is not limited to offering courses in religious education. Without trying to be omnipotent, Catholic schools attempt to integrate questions and issues which relate to moral and social education, to affective and sexual education, to the living of values. They do try to deal explicitly with questions which relate to the believer's response to God. (p. 7)

Perhaps it was because the participants taught in a Catholic school that I was able to communicate with the practicing teacher-participants within a common language laden with mutually-understood religious metaphors. Not until the midstream of this research did I realize that I used so many ecclesiastic metaphors or references to Catholicism in my own understanding of the world. It was also at this point that I realized research was not value-free. This was a veritable revelation to me which also served to nurture further my self-understanding within a Catholic context.

Within the research site, a Catholic school which had a long history as "a place for the educational exploration of faith commitment" (Laplante, 1985, p. 35), teacher-participants and myself were able to talk freely and openly about the meaning of Christian commitment. Within this particular Catholic school, seeing how well all the teachers got along with students, reinforced my belief that teaching was indeed a worthwhile and humanizing activity. I do not believe these teachers' experiences are limited to denominational schools. However, I had a sense that the religiously-based metaphors shared between the teacher-participants and students seemed to strengthen the pedagogical relationships which already thrived. For example, during the research, I often saw how teachers and students worked side-by side together with a unitary sense of purpose. By their behavior, I sometimes did not know who was doing the teaching: the teacher or the student. This exemplified an important role of Catholic schools which is to let Gospel values shine forth so that pedagogically-oriented persons—parents, teachers, administrators at all levels, policy-makers and, perhaps, politicians—can facilitate and help sustain pedagogical relationships with children. As a result of this Catholic research site experience and my

self-understanding, I have become passionately interested in Catholic education and I foresee that this will be an imminent avenue of personal research for me. I believe that further research is required in examining how pedagogically-oriented educational administrative practice, in general, can be promoted by studying the quality of education in denominational schools.

ETHICAL CONSIDERATIONS

Researching in a Former Work Site

Part of this research was conducted in a school where I had formerly taught. Consequently some ethical issues arose when I returned to my former place of employment. These difficulties emerged when research-participants who were formerly colleagues of mine, were invited to establish a different kind of relationship with me, their former-colleague-now-turned-researcher. Because all research participants and myself, a novice researcher, were unfamiliar with the particular exigencies of doing interpretive research we sometimes found ourselves in uneasy ethically-related situations.

One of the exigencies of the research question required in-depth knowledge of the research site. My knowledge of the inner workings of this school community gave me an "edge" in understanding data in a more meaningful and contextual manner. I could more easily verify what participants shared with me because of my background knowledge of the school. The topic also required researching in a situation where I had a personal and in-depth knowledge of students and their families as well as an understanding of the context in which their teachers taught. Therefore, no other school setting would have been as appropriate as this one, considering the topic I was pursuing. Even though I had freely been invited to pursue my research within the context of collaborative activities with teachers, students, parents, and administrators in this school, it was difficult for me to play the role of a quiet participant-observer-researcher because primary school students (who were my former students) and teachers (with whom I previously shared classrooms) found it difficult to view me in a role other than that of a classroom teacher and curriculum coordinator.

Originally, the research involved a wide variety of people associated with that school community but for practical reasons the number of research-participants was reduced by self-selection to a few experienced teachers. In this school, I had several different kinds of

relationships to deal with. For example, some parents who knew I now had access to recent university research were particularly interested in what could be done for children with specific learning difficulties; executive members of the Parent-School Association were interested to know if I could provide them information about seemingly anomalous hiring procedures of preservice teachers in this specific school district; one teacher seeking an administrative posting needed professional references and was particularly keen to invite me to conduct research in his classes; the school's business manager and several teachers had developed serious personal and professional conflicts with new members of the administrative team and began to "unload" their frustration and potentially damaging unprofessional information on me rather than following more ethically-appropriate courses of action; and one district-level evaluator kept seeking my "impressions" of two newly appointed untenured teachers. I thought that my previous professional experiences as a subject-area specialist, department head, consultant for a provincial department of education, and university sessional lecturer were deemed of value to these people for my opinions and interventions to be sought so. All I wanted to do was to get on with my research.

I became increasingly concerned that if I did not deal with some of these emerging behaviours, relationships, and demands, I could inadvertently slip up and compromise generally-accepted ethical standards such as those pertaining to informed participation, manipulation of results, protection of participants, anonymity, and so forth. Furthermore, not respecting these ethical concerns could diminish the trustworthiness and believability of my research, as well as jeopardize my relationship with my participants and their students.

Consequently, I developed a series of behaviours and attitudes which I let be known to all those involved in the research project. First of all, I had to triple the amount of time I proposed to spend in that school. This, I thought, would permit all the potential research-participants during the exploratory study to understand that I was really there to study some particular aspects of pedagogy and practice and not for any other non-stated purpose. While most of my time was spent in classrooms during an intensive two-year period, over the three-year *in site* research period, I became kind of a "transient-fixture" who "appeared" in various areas of the school and at various social and professional functions.

Second, at the onset of the exploratory study, I presented a short informal seminar about my proposed research and my general area of interest to all the staff so as to ensure that

everyone received the same information. I then let the research-participants freely identify themselves to me. I explained that my research was best suited to teachers who had been in this same school over a four-year period. This also eliminated two teachers who created ethical dilemmas for me. Nevertheless, I accepted to develop unit plans with one novice teacher at her insistence, assuring her that this had nothing to do with my research but that I was pleased to do it. She was a former student of mine from the university and I had previously taught her in high school. We both felt comfortable with this situation.

My understanding and my subsequent ability to effectively deal with emergent ethical issues was due largely to two reasons. First of all, I had in-depth knowledge of the functioning within this school as well as its history over the past decade and, second, I invested approximately six months of time prior to doing the research proper (conducting pilot interviews and initial in-class observations) to continue studying the school's organizational culture as I had since the early 1980's. The organizational cultural analyses were done according to the prevailing thinking regarding organizational dynamics at that time (Deal, 1985; Deal & Kennedy, 1982; Martin & Siehl, 1983; Sathe, 1985; Weick, 1985; Wilkins, 1983). Along with former administrators from that school and a group of respected colleagues from the university, I was able to understand better the changes which were happening within this thriving school community.

During the exploratory study, this understanding of the school's culture was particularly useful, for example, when certain persons would start complaining about someone or something. In such cases, I would deliberately put my pencil down, close my field notebooks, ceremoniously stop my tape recorder, get up and go shut the door, put the intercom button on the privacy mode, and then affirm in a sincere, yet friendly, manner something to the effect:

> *You know, now that I am here as a researcher, I am bound by some really stringent ethics. There are certain things I prefer not to hear because I may be asked to report them in my research data. Is what you're going to say something that could place us both in a difficult, perhaps compromising position if I were asked to reveal my sources of data? Because, if so, we should get together elsewhere during off-time and really talk about it if it is that important.*

Invariably and immediately, this halted potential gossipers and complainers dead in their tracks. Nevertheless, two people did request an off-site meeting to discuss an issue of

interpersonal conflict with which I was familiar. Fortunately, my understanding of the school's organizational culture enabled me to put the conflicting issues into enough of a context that these persons were able to eventually resolve the problems on their own. In so doing, I was able to respect the ethical requirements of my research and work in an unhampered manner in the school.

Sometimes, I fantasized that I should have picked another topic in another site on another planet! But this was simply wishful and evasive thinking. The ethical concerns that kept emerging nevertheless deepened my understanding of the intricacies of doing interpretive research as well as new research interests related to ethics which I am now preparing to pursue.

Safely Entering Children's Lives

Working within a school setting necessarily implies interacting with children in a wide variety of ways. Even though children were not the immediate focus of my research, the issue of uncovering significant events in students' lives seemed to raise yet other ethical issues: that of incidentally "transpiercing" the privacy of students and, ultimately, their families. Substantial discretion needed to be present because of the window which was opened into some children's home life. For example, a kindergarten student innocently said to me:

> *When my Dad goes to work far away, my uncle comes to sleep with my Mom so she won't be scared in the night.*

I knew that such comments were best left untouched! However, I was able to appreciate that if the pedagogical relationship is really to be nurtured and to grow, teachers need to be informed about significant events in their students' lives in order to relate better with students. Knowledge of student's home lives may take on various forms, from knowing what is showing on television, to who are the latest music bands, to what is the latest fad, to more delicate areas dealing with the relative (in)stability of a child's home life.

Within this research ethical issues regarding the student's home life were only focussed upon if they seemed significant for studying the pedagogical relationship with the teacher. It became incumbent upon myself as researcher to judiciously determine how important were issues of privacy and naive self-disclosure, especially when they pertained to children. An overlying principle guided me during my time in the school: Pedagogical

virtues need to be made manifest by the researcher as he or she enters children's lives in ways that safeguard the children.

RESEARCH IMPLICATIONS FOR TEACHER EDUCATION

The literature review pertaining to this research has shown how the pedagogical relationship has its genesis in a child's formative years within a framework of teaching and parenting. In a broad sense, it could be considered that teacher education does not necessarily begin at the university level but often has its origins within those formative years in the experiences of a young person working with children when children learn to engage in relationships with others. The children—budding teachers-in-the-making—are nurtured by a variety of experiences, including formative pedagogical influences from parents and teachers with whom they already enjoy pedagogical relationships. The child as a future teacher is also able to engage in a primitive pedagogical dialogue with a younger sibling because the child-teacher already has learned how to *be* within a pedagogical relationship with significant others from whom [s]he modelled his or her budding pedagogy. Specific abilities related to teaching, for example, those related to behavior management and didactics may be often "tried out" on younger siblings when they "play" school. Such specific abilities are either learned from interactive encounters (people, television, pets, dolls, and perhaps other toys) or by modelling pedagogical ways-of-being. Roger, Florence, Cécile, and myself all shared experiences of "playing school" when we were children. Each of us was responsible for taking care of siblings. Later, in our teaching and parental roles, we recalled how formative were those childhood experiences for our present work with students as well as our own children. We understand how our respective roles as a persons, parents, and teachers are inextricably linked to each other and are deeply rooted in our respective personal histories.

Therefore, teacher education can now be perceived as falling less on the shoulders of public or private institutions but on the personal responsibilities of future teachers to prepare themselves to answer the vocational call of teaching. In a sense, a future teacher's or a parent's vocational call involves beginning to nurture one's sense of pedagogical responsibility for the children with whom they may eventually possibly engage in pedagogical relationships. A cycle then begins anew when this teacher-by-now or parent-by-now begins a formative teacher education program with his or her own students or children by teaching them how to "be" with other children. Consequently, it becomes

incumbent on schools to continue to encourage children to get along with each other and to form lasting friendships.

There are probably too many ethical, moral, legal, and discriminatory issues to deal with to consider the following idea seriously; however, it is presented for the purpose of being considered within a greater scheme: Teacher education institutions could be perceived as supporting the value of prior pedagogical experiences with children by granting to preservice teachers who have raised families or have done child-care work, advance credits or some other form of recognition for having had pedagogical experiences with children. At an undergraduate level, teacher education programmes need to ensure preservice teachers are committed to being engaged with children. If we really value pedagogical experiences and have faith in pedagogy itself, then we should recognize those who have nurtured and integrated pedagogical experiences within their lives. The administrators of such programmes need to create the structures—time and space—for preservice teachers to develop meaningful relationships with children. This could be done by giving credit for practica where preservice teachers donate their services, for example, at a local drop-in center, at a local pediatric ward or burn unit for children, or some other space where children may be encountered other than school settings. Van Manen (1982, p. 284) argued that pedagogy must be found in the lived world. Preservice teachers who have little prior experience with children could also be "encouraged" to do community service work with children in lieu of or in addition to taking certain introductory courses. Community pedagogical training could be fostered under the guise of an "optional" entry-level practicum. A special-entry practicum could be offered with certain master teachers who may be more ready to work with such pre-preservice teachers than with preservice teachers who have already been "taught how to teach" at the end of their undergraduate level. On the other hand, it may be argued , that prospective teachers who have prior knowledge of children's lifeworlds are indeed rewarded in their daily work with students which will possibly have been made easier because of the teacher's prior knowledge of children.

These proposed forms of recognition, however, certainly would not absolve an undergraduate preservice teacher from continuing to strive to cultivate the pedagogical virtues with his or her life. A preservice teacher has his or her own pedagogical responsibility to continue nurturing and developing what has been started by pedagogically responsible parents and teachers. Hence, another life-long teacher formation program cycle

would begin anew. Pedagogical responsibility however does not reside solely with parents, teachers and teachers-to-be. All care-givers have a moral and social responsibility to foster pedagogical responsibility by supporting the formation and maintenance of sound parent-child pedagogical relationships, and later, also helping to enhance teacher-child pedagogical relationships. When viewed as an agent of social reform, the pedagogical relationship whose foundation was probably laid within parent-fetal interactions becomes instrumental within a much bigger social design—a plan which can only unfold if people are fully humanized with the pedagogical relationship.

Further Research

In a previous section, I have indicated the need for further research in understanding the role of father-fetal, mother-fetal, father-infant, mother-infant, parent-infant, and significant-other-infant interactions within the pedagogical relationship. I have also indicated the need to study pedagogically-oriented administrative practice in denominational schools and to compare such practices with those in non-denominational schools. When reading "between the lines" of the understanding gleaned I from my research, it appears that there are a number of other areas in which more research ought to be pursued. These areas are briefly described below and deal with: Joint social responsibility to care for children who are neither abused nor really cared for; the role of student's difficulty in engaging in pedagogical relationships as an early sign of student and teacher disengagement and, possibly, eventually dropping out of the school's fabric altogether; the need to re-embed van Manen's and Evans' notions of strong pedagogies with pedagogic life; fostering understanding of pedagogical virtues; and elucidating the importance gender plays with the formation of pedagogical relationships between males and females.

Joint-social responsibility. From an educational administrative perspective, the issue of parental responsibility versus the school's responsibility for the social well-being of the child has been raised as a result of this research. My findings indicate that in order for children to be successful throughout their scholastic careers there must occur, very early in kindergarten, a parent-sanctioned approval to their child that it is "okay" to answer a teacher's beckoning call to relationship and to freely engage in that relationship—a potential pedagogical relationship—if the child is developmentally prepared. At this level, it is the parent's intentionality that triggers the possibility of scholastic success.

There exists essentially no properly functioning support systems to enhance parenting behaviors nor any mechanism by which teachers can assist a smooth transfer of the pedagogical relationship between the parents and the teacher at school. We must research whether or not schools are institutions for all children. Perhaps it becomes a governmental responsibility to require school districts to put in place transfer mechanisms to facilitate the formation of pedagogical relationships with teachers. Governmental agencies and socially-sanctioned communities acting on behalf of the total social good, need to address alternate ways in which schools are to work with situations like when Cécile's visit to Marsha's home—neither destructive enough to mandate removing the child from the home, nor supportive enough to warrant a *laissez-faire* attitude on the part of the teacher.

Another area which requires further research deals with understanding the tie between student disengagement from pedagogical relationships and "dropping out" of school. My research indicates that, in a class of students, all students share the knowledge of what shared symbols and shared metaphors mean. Yet, partaking of the shared symbol or metaphor is done in each student's own good time. This may indicate that one of the first signs of student disengagement is that the students either choose, or circumstances choose, that they can no longer partake in sharing a mutually-agreed upon metaphor within a classroom: This may be a warning sign that the student no longer feels a part of the universe of the classroom or connected to the greater school community. There is no reason not to include a teacher's reluctance or refusal to engage in dialogic pedagogical relationships as a symptom of imminent professional burnout either. These are two avenues requiring further research that could perhaps be accomplished by longitudinal-type studies.

Re-situating pedagogy within professional and political praxes also requires further research. One aim of my research was to recontextualize pedagogy by means of understanding teachers' experiences of pedagogical relationship within a classroom setting. It seemed plausible to me that a holistic view of the notion of pedagogical relationship in such a setting could reveal that the whole is greater than the sum of its—the pedagogical relationship's—individual parts (Gill, 1991, p. 6, citing Merleau-Ponty). The exploratory study clearly obliged one to view the teachers' experiences within their lives which are not limited to narrow school-time and school-space confines. The North American literature reviewed disclosed little about the ever-pervasive presence of pedagogical relationships in the life experience of teachers. However, this was not the case with the European literature within which I have included van Manen's work as well

as that of those North Americans working within the same general area. The "van Manenian" school of thought seeks to re-embed notions of strong pedagogy with teaching praxis. In recent years genuine pedagogy has been perceived as being somewhat weakened within schools in North America. Further research is needed in support of teachers' administrative and professional praxes.

Another area requiring further research deals with notions of pedagogical virtues uncovered by Bollnow (1989a) and van Manen (1992). Van Manen (1991) was the first to discuss and introduce the European notion of pedagogical relation in North America and to exemplify its importance in concrete form within educational praxis. Pedagogical virtues need to be probed and described in detail so we can understand their promotion within teacher education programmes.

Another area requiring ongoing research deals with the contributions and differences a person's gender has within the pedagogical relationship. There is a growing illuminatory and informative body of literature dealing with gender issues (Grumet, 1988; Johnson, 1989a), women's ways of knowing (Belenky, Clinchy, Goldberger & Tarule, 1986) and feminist-related issues in general (Bondi & Domosh, 1994) which need to be researched extensively because of the role played by gender within the pedagogical relationship. Similarly, the new interest in men's way-of-being (Johnson, 1989b, 1983) possibly could contribute to our understanding of the formation of pedagogical relationships with both males and females.

CONCLUSION

Teaching is a vocation which calls forth a child to continue the humanization experience which began with very early interactions with that child's parents during infancy, hopefully before. Within the pedagogical relationship, pedagogues experience the fullness of human "*becoming*" with children, standing beside them in awe of the lifeworld unfolding for both of them. Like a monastery's bells—*vox Dei* (the voice of God)—pealing every hour, calling the faithful to celebrate Mass, so do the school bells—*vox Dei*—ring out regularly, calling teachers and students to engage together in pedagogical relationships—as celebrations of the fullness of a shared pedagogical life. In this sense, the teacher's pedagogy *is* a celebration of pedagogical passion which gives meaning to lived experience. The teacher's experience of pedagogical relationship, above all, is one of being able to

make manifest to a child unconditional love and unconditional belief in that child. The love salient within a pedagogical relationship appears to be something very real for children. I end this dissertation with the words of a very young student I encountered at the beginning of the exploratory study:

"How much I love my teacher hasn't even been invented yet!"

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APPENDIX A: REVIEWING THE LITERATURE IN FOUR PHASES

The literature review was completed within four different time periods and seemed to divide itself into four corresponding phases which dealt largely with the nature of teaching. Before beginning the exploratory study, an initial phase of the literature review conducted during 1990 and 1991 uncovered a variety of philosophical sources. This initial phase served to reinforce my understanding of educational philosophy in general. Even if it took place before the emergence of a specific research question, the literature uncovered enabled me to begin to read widely literary works and philosophical treatises on areas related to teaching and dealing with human relationships in general.

The second phase of the literature review occurred during 1991-1992 during which time a researchable question was emerging from the exploratory study's data analysis. Being fully bilingual, I read widely and deeply in French and English, somewhat deeply in German, and superficially in Dutch because I only have cursory understanding of written Dutch. Guided by some very supportive professors, and following up my reading during the research and initial writing of the dissertation, I steeped myself in the literary and philosophical works of Camus, (1948), Cervantes (1605/1954), Freire (1970), Husserl (1931, 1984), Gadamer (1970, 1975, 1987), Dilthey (1971), Heidegger (1962), Merleau-Ponty (1945, 1960, 1963a, 1963b, 1964a, 1965a, 1968a, 1968b, 1970), Pestalozzi (1898), Ricoeur (1969, 1971, 1987, 1991a, 1991b), Rorty (1979, 1987), Teilhard de Chardin (1955, 1959, 1981), and Wittgenstein (1961).

Originally, I chose to do these readings because I did not feel comfortable with my lack of understanding of past philosophical undercurrents which shaped current educational theory. Intuitively, I knew I was doing the right thing. Later, I felt supported by Maxine Greene's (1978) statement that "certain signal works of imaginative literature have a peculiar ability of disclosing to modern readers [—such as myself—] my own lived world" (p. 24), because such literature was created at a time when the notion of progress was becoming problematic, and taken-for-granted values of ordinary life were being questioned: Literary works as well as "certain works of art. . . [are]. . . occasions for transcendence, self-knowledge, and critique" (p. 24).

During the second phase, I found most of the readings mentioned above to be profitable and informative. However, I soon discovered researching commentaries on these learned

people's writings and about these literary and philosophical *exposés* to be more *à propos* and less time-consuming than reading original works, especially those in German and Dutch. Consequently I read critiques, learned opinions, and analyses of the works of: Dilthey (Rickman, 1976), Froebel (Broudy & Palmer, 1965; Curtis, 1962; Hayward, 1904/1979), Malebranche and Bergson (Merleau-Ponty, 1978), Marcel (Plourde, 1985), Merton (Del Prete, 1990; Grayston, 1985, 1989; Pennington, 1987), Piaget and Kohlberg (Duska & Whelan, 1975), Pestalozzi (Downs, 1975; Hayward, 1904/1979; Heaford, 1967; Silber, 1960), Ricoeur (Bergeron, 1974; Greisch & Kearney, 1991; Philibert, 1971; Rasmussen, 1971; Reagan & Stewart, 1978), Teilhard de Chardin (Rideau, 1965) and Wittgenstein (Luckhart, 1979).

In addition, I spent considerable energy seeking to understand the philosophical contributions of Merleau-Ponty (Bannan, 1967; Gill, 1991; Madison, 1973; O'Neill, 1974; Pilz, 1973; Robinet 1974) for two reasons: Merleau-Ponty (1945) interpreted and pursued existential and hermeneutic phenomenology (Merleau-Ponty, 1966, 1992) in a totally unique French manner-of-thinking which is quite *à côté* [jarringly beside] interpretations of German and Dutch hermeneuticists. This was useful to me in developing certain methodological considerations related to choice of data analysis. However, by this time my own research at school seemed to have taken on "a life of its own," so to speak, and was orienting itself in a strongly interpretive mode. I felt unsure as to the manner in which I would pursue presenting the interpreted data. Because I had completed graduate work in Religious Education a decade earlier when studying Theology, I was well familiar with the rich possibilities of utilizing exegetical hermeneutic reflection. I have found Merleau-Ponty's (1953, 1964c, 1964d, 1969) writings to be exegetically hermeneutical in flavour. The second reason that I chose to study Merleau-Ponty was that I did not have to rely so heavily on translated works or critiques of Merleau-Ponty because I had the linguistic facility to fully understand his original writings. (I had realized by then that my reading of German and Dutch was not adequate enough to understand the fine nuances required to fully appreciate German and Dutch philosophers' contributions to current educational thought.)

As I was becoming more involved in my research *in situ*, I was beginning to deal extensively with methodological questions about data analysis. In an effort to develop my capacities at interpreting data and presenting it in an interesting form, I felt I needed to needed develop my understanding of intuition (Burden, 1957; Goldberg, 1989; Witzenmann, 1986)

and perception (Jacobsen, 1987) as well as the use of myths (Johnson, 1983, 1989a, 1989b), metaphor (Hampden-Turner, 1991; Witte, Everett-Turner, Sawada, 1991), and language (Chomsky, 1979; Rasmussen, 1987) to be able to explain human lived experience. It was during this time that I discovered and purchased all back issues of the richly evocative journal *Phenomenology + Pedagogy* which transformed itself into a "signal work" (Greene, 1978) for me.

The third phase of the literature review was now emerging and subsequently initiated. It was deliberately narrow and focussed as opposed to phases one and two which were more general. At first, Phase Three dealt with identifying what are commonly referred to as *ERIC*—Educational Resources Information Centre (Houston, 1992)—descriptors useful for researching my by-now-defined research question: "What is the teacher's experience of pedagogical relationship?"

Using the themes and categories emanating from the data of the exploratory study, I matched corresponding descriptors, identifiers, and key words useful for conducting database searches. The databases consulted included CD-ROM indexes: *PsycLIT* and *CD:Education, The International Encyclopedia of Education, ERIC* (National Institute of Education, 1969-1994), the *Current Index to Journals of Education* (1969-1994)—commonly known as *CIJE*, and *Resources in Education* (National Institute of Education, 1966-1994)—commonly referred to as *RIE*.

Because being systematic is not inherent to my personal nature or *modus operandi*, it was with great effort that I very systematically followed standard database research procedures (Gay, 1987) recommended by some helpful university librarians in order to obtain a "clean" search using a limited number of ERIC descriptors. The dilemma I immediately encountered was that PEDAGOGICAL RELATIONSHIP and PEDAGOGICAL RELATION are neither descriptors nor occasionally used identifiers or key words. However, successful "hits" were possible when the following descriptors were used: STUDENT TEACHER RELATIONSHIP, TEACHER STUDENT RELATIONSHIP, and INTERPERSONAL COMMUNICATION. When these descriptors were systematically matched up with other descriptors or identifiers in a variety of eliminatory combinations, more successful hits were generated. The other descriptors or identifiers used were: CLASSROOM; CLASSROOM COMMUNICATION; CLASSROOM ENVIRONMENT; CLASSROOM RESEARCH TECHNIQUES; CLASSROOM COMMUNICATION SKILLS; VERBAL COMMUNICATION; NONVERBAL COMMUNICATION; FRIENDSHIP; INTERPERSONAL ATTRACTION; PEER INTERACTION;

STUDENT ATTITUDES; STUDENT NEEDS; TEACHER ATTITUDES; TEACHER EFFECTIVENESS; TEACHER ROLE; and any combination or expression which contained the descriptors RELATION, RELATIONSHIP, STUDENT, PUPIL, TEACHER, MENTOR, INSTRUCTION, or INSTRUCTOR. I then expanded my search and used descriptors which could continue to provide authors or research key to shedding light on my research topic.

Here is a typical result of this type of *ERIC* search: STUDENT-TEACHER-RELATIONSHIP (1609 hits) in combination with CLASSROOM-RESEARCH (1348 hits) yielded 76 hits. This was usually too extensive and expensive to print out, my arbitrarily chosen cutoff point being forty titles or abstracts. Then, combining one descriptor with another promising descriptor—CLASSROOM-RESEARCH (1348 hits) in combination with INTERPERSONAL-RELATIONSHIP (3244 hits)—yielded 18 hits or possibly relevant titles. However, upon examination of these 18 titles only four abstracts provided me with a general sense of what had been done in the field but none whatsoever were informative to the teacher's experience of student relationship *per se*. I would then seek out the corresponding microfiches, journals, or monographs.

I proceeded in this way for approximately one-hundred hours of computer time until I had used up all the descriptors and identifiers which could be useful to inform me on general aspects related to my research topic. I printed out the ED and EJ numbers, personal authors, and titles of relevant articles along with any promising abstracts pertinent to my research topic. Usually, out of 100 abstracts only one or two were remotely applicable to my research question. Consequently, I chose to report only representative research in my literature review.

In toto, I printed out and searched through approximately 5000 sheets of computer paper because it was easier than reading this material off the computers' screens. Fearing that I was overdoing it, I remained in constant contact with a number of librarians whose advice was very useful and whose pedagogical tact was appreciated. (In fact, they got to know me quite well. When I received a series of urgent telephone calls at the library, I was easily identifiable to the librarians as the fellow doing research on pedagogical relationships.)

By this time, I was toward the end of my exploratory study and the data analysis uncovered themes and topics which I subsequently researched in the wee hours of the morning using my home-based computer and modem (when my telephone was free and long-distance rates were affordable) mainly on *ERIC*, *RIE*, and *CIJE*. While few articles

pertaining directly to the research question were found, research-based information pertaining directly to the themes uncovered during the exploratory study provided me with some theoretical sensitivity (Strauss & Corbin, (1990) and relevant to my research area encouraged me to go on to organize and complete the literature review. I tended to concentrate on publications after 1965 because I wanted to peruse mainly through fairly recent research.

I used *Educational Index* (1929 to 1969) as my best source of information until 1969 and *CIJE* to cover the period from 1969-1992. The *Reader's Guide to Periodical Literature* (1900 to 1992) helped me identify sources useful for documenting the significance of my research as seen through the eyes of practitioners and "common folk." Finally, I used the *Comprehensive Dissertation Index* (1861 to 1992) to locate studies key to my research (Evans, 1989; Huber, 1992; Jacobsen, 1987; Wells, 1981; van Manen, 1990). I also examined the literature in *Psychological Abstracts* (American Psychological Association, 1927 to 1993) and *Child Development Abstracts* (1927 to 1992). Examining *The Review of Educational Research* (American Education Research Association, 1931 to 1992) enabled me to seek out pertinent bibliographic sources which acted as "leads" to seek out more information.

Moreover, whenever the same author's name recurred over and over again, I would do a systematic search of everything that author had ever published usually followed by a search of the publications of any co-authors of those articles. This was a long process; however, it did yield some "research jewels" like Bronfenbrenner (1979), Greene (1986), Lyons (1983), Noddings (1991), and Paley (1987). This enabled me to become more of a "situated person" (Greene, 1978, p. 166) with respect to my research work within current trends in education.

In addition to all of this, throughout the writing from 1992-1994, I read a variety of present and back-issues of many educational magazines to which I have subscribed: *Kappan, Curriculum Inquiry, ATA Magazine, AJER, Phenomenology + Pedagogy, Canadian Journal of Education, Mensan, American Education Research Journal, The Canadian School Executive,* and *The Canadian Administrator.* By this time, I felt quite overwhelmed but felt assured that I had conducted a wide and deep search of the literature to be reviewed.

The fourth and final phase (1993-1994) of the literature review was conducted just prior to completion of the dissertation so that the most recent literature could be uncovered. It was at that point that I uncovered rich information dealing with care-giver-patient

relationship and neonatal life in medical libraries. Both topics were informative to my understanding of the pedagogical relationship itself and, to some extent, illuminatory of the care-giver-teacher's experience of that relationship. It still bewilders me how I could have missed this area of research. I had erred in restricting my literature search to the Humanities. I learned from this that studying pedagogical relationships was indeed an interdisciplinary approach.